Holy Living.

In which are described

The *Means* and *Instruments* of obtaining every Virtue, and the *Remedies* against every Vice, and *Considerations* serving to the resisting all Temptations.

Together with

PRAYERS containing the whole duty of a Christian, and the parts of Devotion fitted to all Occasions, and furnished for all Necessities.

By JER: TAYLOR, D. D.

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TO THE

Right Honourable and truly Noble

RICHARD

Lord VAUGHAN,

Earl of *Carbery*, Knight of the honourable Order of the *Bath*.

My Lord,

I Have lived to see Religion painted upon Banners, and thruſt out of Churches, and the Temple turned into a Tabernacle, and that Tabernacle made ambulatory, and covered with skins of Beaſts and torn Curtains, and God to be worſhipped not as he is the *Father of our Lord Jeſus* (an afflicted Prince, the King of ſufferings) nor, as *the God of peace* (which two appellatives God newly took upon him in the New Teſtament, and glories in for ever) but he is owned now rather as the *Lord of*

Hosts, which title he was pleased to lay aside when the Kingdome of the Gospel was preached by the Prince of peace. But when Religion puts on Armor, and God is not acknowledged by his New Testament titles, Religion may have in it the power of the Sword, but not the power of Godliness; and we may complain of this to God, and amongst them that are afflicted, but we have no remedy, but what we must expect from the fellowship of Christs sufferings, and the returns of the God of peace. In the mean time, and now that Religion pretends to strange actions upon new principles; and men are apt to preferre a prosperous errour before an afflicted truth; and some will think they are religious enough if their worshipings have in them the prevailing ingredient; and the Ministers of Religion are so scattered that they cannot unite to stop the inundation, and from Chairs or Pulpits, from their Synods or Tribunals, chastise the iniquity of the errour and the ambition of evil Guides, and the infidelity of the willingly seduced multitude; and that those few good people who have no other plot in their religion but to serve God and save their souls, doe want such assistances of ghostly counsel

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as may serve their emergent needs, and assist their endeavours in the acquist of virtues, and relieve their dangers when they are tempted to sinne and death. I thought I had reasons enough inviting me to draw into one body those advices which the severall necessities of many men must use at some time or other, and many of them daily: that by a collection of holy precepts they might lesse feel the want of personall and attending Guides, and that the Rules for conduct of souls might be committed to a Book which they might alwaies have; since they could not alwaies have a Prophet at their needs, nor be suffered to go up to the house of the Lord to inquire of the appointed Oracles.

I know, my Lord, that there are some interested persons who adde scorn to the afflictions of the *Church of England*, and because she is afflicted by Men, call her *forsaken of the Lord*; and because her solemn Assemblies are scattered, think that the Religion is lost, and the Church divorc'd from God; supposing Christ (who was a Man of sorrows) to be angry with his Spouse when she is like him, [for that's the true state of the Errour] and that he who promised his Spirit to assist his servants in their trou-

bles, will, becauſe they are in trouble, take away the *Comforter* from them, who cannot be a comforter, but while he cures our ſadneſſes, and relieves our ſorrows, and turns our perſecutions into joyes, and Crowns, and Scepters. But concerning the preſent ſtate of the *Church of England*, I conſider, that becauſe we now want the bleſſings of external communion in many degrees, and the circumſtances of a proſperous & unafflicted people, we are to take eſtimate of our ſelves with ſingle judgments, & every man is to give ſentence concerning the ſtate of his own ſoul by the precepts and rules of our *Law-giver*, not by the after-decrees and uſages of the Church; that is, by the eſſentiall parts of Religion rather then by the uncertain ſignifications of any exteriour adherencies: for though it be uncertain, when a Man is the Member of a Church, whether he be a Member to Chriſt or no, becauſe in the Churches Net there are fiſhes good and bad; yet we may be ſure that if we be members of Chriſt, we are of a Church of all purpoſes of ſpiritual religion and ſalvation, and in order to this give me leave to ſpeak this great truth.

That Man does certainly belong to God,

God, who, [1] Believes and is baptized into all the Articles of the Chriſtian faith, and ſtudies to improve his knowledge in the matters of God, ſo as may beſt make him to live a holy life. [2] He, that in obedience to Chriſt worſhips God diligently, frequently, and conſtantly with naturall Religion, that is, of prayer, praiſes, and thanksgiving. [3] He that takes all opportunities to remember Chriſts death by a frequent Sacrament (as it can be had) or elſe by inward acts of underſtanding, will, and memory (which is the ſpiritual communion) ſupplies the want of the external rite. [4] He that lives chaſtly. [5] And is merciful. [6] And deſpiſes the World, uſing it as a Man, but never ſuffering it to rule a duty. [7] And is juſt in his dealing, and diligent in his calling. [8] He that is humble in his ſpirit. [9] And obedient to Government. [10] And content in his fortune and imployment. [11] He that does his duty becauſe he loves God. [12] And eſpecially if after all this he be afflicted, and patient; or prepared to ſuffer affliction for the cauſe of God. The Man that have theſe twelve ſignes of grace and predeſtination, does as certainly belong to God, and is his Son, as ſurely as he is his creature.

And

And if my brethren in perſecution, and *in the bands of the Lord Jeſus*, can truly ſhew theſe marks, they ſhall not need be troubled that others can ſhew a proſperous outſide, great revenues, publick aſſemblie, uninterrupted ſucceſſions of Biſhops, prevailing Armies, or any arm of fleſh, or leſſe certain circumſtance. Theſe are the marks of the Lord Jeſus, and the characters of a Chriſtian: This is a good Religion: and theſe things Gods grace hath put into our powers, and Gods Laws have made to be our duty, and the nature of Men, and the needs of Common-wealths have made to be neceſſary: the other accidents and pomps of a Church are things without our power, and are not in our choice; they are good to be uſed when they may be had, and they help to illuſtrate or advantage it: but if any of them conſtitute a Church in the being of a ſociety and a Government, yet they are not of its conſtitution as it is Chriſtian, and hopes to be ſaved.

And now the caſe is ſo with us that we are reduced to that Religion which no man can forbid; which we can keep in the midſt of a perſecution; by which the Martyrs in the daies of our Fathers went to Heaven; that by which we can

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be ſervants of God, and receive the Spirit of Chriſt, and make uſe of his comforts, and live in his love and in charity with all men; and they that doe ſo cannot periſh.

My Lord, I have now deſcribed ſome general lines and features of that Religion which I have more particularly ſet down in the following pages: in which I have neither ſerved nor deſerved the intereſt of any party of Chriſtians as they are divided by uncharitable names from the reſt of their brethren. and no man will have reaſon to be angry with me for refuſing to mingle in his unneceſſary or vitious quarrels: eſpecially while I ſtudy to doe him good by conducting him in the narrow way to Heaven, without intricating him in the Labyrinths and wilde turnings of Queſtions, and uncertain talkings. I have told what men ought to doe; and by what means they may be aſſiſted; and in moſt caſes I have alſo told them why; and yet with as much quickneſs as I could think neceſſary to eſtabliſh a Rule, and not to ingage in Homily or Diſcourſe. In the uſe of which Rules (although they are plain, uſeful, and fitted for the beſt and worſt underſtandings, and for the needs of all men, yet) I ſhall deſire

the

the Reader to proceed with the following adviſes.

1. They that will with profit make uſe of the proper inſtruments of virtue, muſt ſo live, as if they were alwaies under the Phyſicians hand. For the Counſels of Religion are not to be applied to the diſtempers of the ſoul, as men uſe to take Hellebore; but they muſt dwell together with the Spirit of a man, and be twiſted about his underſtanding for ever: They muſt be uſed like nouriſhment; that is, by a daily care and meditation; not like a ſingle medicine, and upon the actual preſſure of a preſent neceſſity: For counſels and wiſe diſcourſes applied to an actuall diſtemper, at the beſt are but like ſtrong ſmels to an Epileptick perſon. ſometimes they may raiſe him, but they never cure him. The following rules if they be made familiar to our natures, and the thoughts of every day, may make Virtue and Religion become eaſie and habitual: but when the temptation is preſent, and hath already ſeiſed upon ſome portions of our conſent, we are not ſo apt to be counſell'd, and we finde no guſt or reliſh in the Precept: the Leſſons are the ſame, but the Inſtrument is unſtrung, or out of tune.

2. In

2. In uſing the inſtruments of virtue we muſt be curious to diſtinguiſh inſtruments from duties; and prudent advices from neceſſary injunctions; and if by any other means the duty can be ſecured, let there be no ſcruples ſtirred concerning any other helps; onely, if they can in that caſe ſtrengthen and ſecure the duty, or helpe towards perſeverance, let them ſerve in that ſtation in which they can be placed. For there are ſome perſons in whom the Spirit of God hath breathed ſo bright a flame of love, that they doe all their acts of virtue by perfect choice, and without objection; and their zeal is warmer then that it will be allayed by temptation: and to ſuch perſons mortification by Philoſophical inſtruments, as faſting, ſackcloth, and other rudeneſſes to the body is wholly uſeleſſe; It is alwaies a more uncertain means to acquire any virtue, or ſecure any duty; and if love hath filled all the corners of our ſoul, it alone is able to doe all the work of God.

3. Be not nice in ſtating the obligations of Religion; but where the duty is neceſſary, and the means very reaſonable in it ſelf, diſpute not too buſily whether in all Circumſtances it can fit thy particular; but *ſuper totam materiam*,

riam, upon the whole, make uſe of it. For it is a good ſigne of a great Religion, and no imprudence, when we have ſufficiently conſidered the ſubſtance of affairs, then to be eaſie, humble, obedient, apt and credulous in the circumſtances which are appointed to us in particular by our ſpiritual Guides, or in general, by all wi e men in caſes not unlike. He that gives Alms, does beſt, not alwaies to conſider the minutes and ſtrict meaſures of his ability, but to give freely, incuriouſly and abundantly. A man muſt not weigh grains in the accounts of his repentance; but for a great ſin have a great ſorrow, and a great ſeverity: and in this take the ordinary advices; though it may be, a leſſe rigour might not be inſufficient: ἀκριβολόγιον, or Arithmetical meaſures, eſpecially of our own proportioning, are but arguments of want of Love, and of forwardneſs in Religion; or elſe are inſtruments of ſcruple, and then become dangerous. Uſe the rule heartily and enough, and there will be no harm in thy errour, if any ſhould happen.

4. If thou intendeſt heartily to ſerve God, and avoid ſin in any one inſtance, refuſe not the hardeſt and moſt ſevere advice that is preſcribed in order to it, though

though possibly it be a stranger to thee; for whatsoever it be, custome will make it easie.

5. When many instruments for the obtaining any virtue or restraining any vice are propounded, observe which of them fits thy person, or the circumstances of thy need, and use it rather then the other; that by this means thou may'st be engaged to watch and use spiritual arts and observation about thy soule. Concerning the managing of which as the interest is greater, so the necessities are more, and the cases more intricate, and the accidents and dangers greater and more importunate; and there is greater skill required then in the securing an estate, or restoring health to an infirm body. I wish all men in the world did heartily beleive so much of this as is true; it would very much help to doe the work of God.

Thus (My Lord) I have made bold by your hand to reach out this little scroll of cautions to all those who by seeing your honour'd name set before my Book, shall by the faireness of such a Frontispice be invited to look into it. I must confesse it cannot but look like a design in me, to borrow your name and beg your Patronage to my book, that if there be no other worth in it, yet at least

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it may have the ſplendor and warmth of a burning-glaſſe, w^th^ borrowing a flame from the Eye of Heaven, ſhines & burns by the rayes of the Sun its patron, I will not quit my ſelf from the ſuſpicion: for I cannot pretend it to be a preſent either of it ſelf fit to be offer'd to ſuch a perſonage, or any part of a juſt return, (but I humbly deſire you would own it for an acknowledgment) of thoſe great endearments, and nobleſt uſages you have paſt upon me: But ſo, men in their Religion, give a piece of Gum, or the fat of a cheap Lamb in Sacrifice to him that gives them all that they have or need: and unleſs He who was pleaſed to imploy your Lordſhip as a great Miniſter of his Providence in making a Promiſe of his good to me, the meaneſt of his ſervants [*that he would never leave me nor forſake me*] ſhall enable me by greater ſervices of Religion to pay my great Debt to your Honour, I muſt ſtill increaſe my ſcore, ſince I ſhall now ſpend as much in my needs of pardon for this boldneſs as in the reception of thoſe favours by w^ch^ I ſtand accountable to your Lordſhip in all the bands of ſervice and gratitude; though I am in the deepeſt ſenſe of duty and affection

My moſt Honoured Lord,

Your Honours moſt obliged and
Moſt Humble Servant.
IER: TAYLOR.

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THE

The Rule and Exercises of Holy Living, &c.

CHAP. I.

Consideration of the general instruments and means serving to a holy Life: by way of Introduction.

IT is necessary that every Man should consider, that since God hath given him an excellent nature, wisdom and choice, an understanding soul, and an immortal spirit, having made him Lord over the Beasts, and but a little lower then the Angels; he hath also appointed for him a work and a service great enough to imploy those abilities, and hath also designed him to a state of life after this to which he can only arrive by that service and obedience. And therefore as every man is wholly Gods own portion by the title of creation: so all our labours and care, all our powers and faculties must be wholly imployed in the service of God, even all the daies of our life, that this life being ended, we may live with him for ever.

Neither is it sufficient that we think of the service of God as a work of the least necessity, or of small imployment, but that it be done by us as God intended it; that it be done with great earnestness and passion, with much zeal and desire: that we refuse no labour, that we bestow upon it much time, that

we uſe the beſt guides, and arrive at the end of glory by all the waies of grace, of prudence and religion,

And indeed if we conſider how much of our lives is taken up by the needs of nature, how many years are wholly ſpent before we come to any uſe of reaſon, how many years more before that reaſon is uſeful to us to any great purpoſes, how imperfect our diſcourſe is made by our evil education, falſe principles, ill company, bad examples, and want of experience; how many parts of our wiſeſt and beſt years are ſpent in eating and ſleeping, in neceſſary buſineſſes, and unneceſſary vanities, in wordly civilities, and leſſe uſeful circumſtances, in the learning arts and ſciences, languages or trades; that little portion of hours that is left for the practiſes of piety, and religious walking with God, is ſo ſhort and trifling, that were not the goodneſs of God infinitely great, it might ſeem unreaſonable or impoſſible for us to expect of him eternal joyes in heaven, even after the well ſpending thoſe few minutes which are left for God, and Gods ſervice, after we have ſerved our ſelves, and our own occaſions.

And yet it is conſiderable, that the fruit which comes from the many daies of recreation and vanity is very little, and although we ſcatter much, yet we gather but little profit: but from the few hours we ſpend in prayer, and the exerciſes of a pious life, the returne is great and profitable; and what we ſowe in the minutes and ſpare portions of a few years, grows up to crowns and ſcepters in a happy and a glorious eternity.

1. There-

1. Therefore, although it cannot be enjoyn'd, that the greateſt part of our time be ſpent in the direct actions of devotion and religion, yet it will become, not only a duty, but alſo a great providence to lay aſide for the ſervices of God and the buſineſſes of the Spirit as much as we can: becauſe God rewards our minutes with long and eternal happineſs; and the greater portion of our time we give to God, the more we treaſure up for our ſelves; and *No man is a better Merchant then he that layes out his time upon God, and his money upon the Poor.*

2. Only it becomes us to remember and to adore Gods goodneſs for it, that God hath not only permitted us to ſerve the neceſſities of our nature, but hath made them to become parts of our duty; that if we by directing theſe actions to the glory of God intend them as inſtruments to continue our perſons in his ſervice, he by adopting them into religion may turne our nature into grace, and accept our natural actions, as actions of religion. God is pleaſed to eſteem it for a part of his ſervice, if we eat or drink; ſo it be done temperately, and as may beſt preſerve our health, that our health may enable our ſervices towards him: And there is no one minute of our lives (after we are come to the uſe of reaſon) but we are, or may be doing the work of God; even then when we moſt of all ſerve our ſelves.

Πυθομένῳ τινὶ πῶς ἂν ἰδίων ἀρεσαὶ θεῷ; εἰ δίκαια ἔσται, ἔσται, καὶ εὐχαριστούμενος, καὶ ἔσται, καὶ ἐγκρατὴς, καὶ καρτερικὸς, καὶ ὅσα καὶ ἀρεσκόντα τοῖς θεοῖς. Arria n. Epict. l. 1. c. 19.

3. To which if we adde, that in theſe and all other actions of our lives we alwaies ſtand before God, acting, and ſpeaking, and think-

ing in his preſence, and that it matters not that our conſcience is ſeal'd with ſecreſie, ſince it lies open to God, it will concern us to behave our ſelves carefully, as in the preſence of our Judge.

Theſe three conſiderations rightly manag'd, & applied to the ſeveral parts and inſtances of our lives, will be like *Eliſha* ſtretched upon the childe, apt to put life and quickneſs into every part of it, and to make us live the life of grace, and doe the work of God.

I ſhall therefore by way of introduction reduce theſe three to practiſe, and ſhew how every Chriſtian may improve all and each of theſe to the advantage of piety, in the whole courſe of his life: that if he pleaſe to bear but one of them upon his ſpirit, he may feel the benefit, like an univerſal inſtrument helpful in all ſpiritual and temporal actions.

SECT. I.

The firſt general inſtrument of holy living: Care of our time.

HE that is choice of his time will alſo be choice of his company, and choice of his actions, leſt the firſt ingage him in vanity and loſſe, and the latter by being criminal be a throwing his time and himſelf away, and a going back in the accounts of eternity.

God hath given to man a ſhort time here upon earth, and yet upon this ſhort time eternity depends: but ſo, that for every hour of our life (after we are perſons capable of laws, and know good from evil) we muſt give account to the great Judge of Men and Angels

gels. And this is it which our bleſſed Saviour told us, that we muſt account for *every idle word*; not meaning, that every word which is not deſigned to edification, or is leſſe prudent, ſhall be reckoned for a ſin, but that the time which we ſpend in our idle talking and unprofitable diſcourſings, that time which might and ought to have been imployed to ſpiritual and uſeful purpoſes, that is to be accounted for.

For we muſt remember, that we have a great work to doe, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be maſtered, many neceſſities to ſerve, and much good to doe, many children to provide for, or many friends to ſupport, or many poor to relieve, or many diſeaſes to cure, beſides the needs of nature, and of relation, our private and our publick cares, and duties of the world, which neceſſity and the providence of God hath adopted into the family of *Religion*.

And that we need not fear this inſtrument to be a ſnare to us, or that the duty muſt end in ſcruple, vexation, and eternal fears, we muſt remember, that the life of every man may be ſo ordered (and indeed muſt) that it may be a perpetual ſerving of God: The greateſt trouble and moſt buſie trade, and wordly incumbrances, when they are neceſſary or charitable, or profitable in order to any of thoſe ends, which we are bound to ſerue, whether publick or private, being a doing Gods work. For God provides the good things of the world to ſerve the needs of nature, by the labours of the Plowman, the skill

and pains of the Artiſan, and the dangers and traffick of the Merchant: Theſe men are in their callings the Miniſters of the Divine providence, and the ſtewards of the creation, and ſervants of a great family of God, *the world*, in the imployment of procuring neceſſaries for food and clothing, ornament and Phyſick. In their proportions alſo, a King and a Prieſt, and a Prophet, a Judge and an Advocate, doing the works of their imployment according to their proper rules, are doing the work of God, becauſe they ſerve thoſe neceſſities which God hath made, and yet made no proviſions for them but by their Miniſtery. So that no man can complain, that his calling takes him off from religion, his calling it ſelfe and his very wordly imployment in honeſt trades and offices, is a ſerving of God, and if it be moderately purſued, and according to the rules of Chriſtian prudence, will leave void ſpaces enough for prayers and retirements of a more ſpiritual religion.

God hath given every man work enough to doe, that there ſhall be no room for idleneſſe, and yet hath ſo ordered the world, that there ſhall be ſpace for devotion. He that hath the feweſt buſineſſes of the world, is called upon to ſpend more time in the dreſſing of his ſoul, and he that hath the moſt affairs, may ſo order them, that they ſhall be a ſervice of God; whilſt at certain periods they are bleſſed with prayers and actions of religion, and all day long are hallowed by a holy intention,

However, ſo long as Idleneſſe is quite ſhut out from our lives, all the ſins of wantonneſs, ſoftneſs

ſoftneſs and effeminacy are prevented, and there is but little room left for temptation: and therefore to a buſie man temptation is fain to climbe up together with his buſineſſes, and ſins creep upon him only by accidents and occaſions; whereas to an idle perſon they come in a full body, and with open violence, and the impudence of a reſtleſſe importunity.

Idleneſſe is called *the Sin of Sodom and her daughters*, and indeed is *the burial of a living man*, an idle perſon being ſo uſeleſſe to any purpoſes of God and man, that he is like one that is dead, unconcerned in the changes and neceſſities of the world: and he only lives to ſpend his time, and eat the fruits of the earth, like a vermin or a wolf, when their time comes they die and periſh, and in the mean time doe no good; they neither plow nor carry burdens: all that they doe, either is unprofitable, or miſchievous. Ezek 16. 49. Senec.

Idleneſs is the greateſt prodigality in the world: it throws away that, which is unvaluable in reſpect of its preſent uſe, and irreparable when it is paſt, being to be recovered by no power of art or nature. But the way to ſecure and improve our time we may practiſe in the following Rules,

Rules for imploying our Time.

1. In the morning, when you awake, accuſtome your ſelfe to *think firſt upon God*, or ſomething in order to his ſervice; and at night alſo, let him cloſe thine eyes; and let your ſleep be neceſſary and healthful, not idle and expenſive of time, beyond the needs

and conveniences of nature; and ſometimes be curious to ſee the preparation which the ſun makes, when he is coming forth from his chambers of the Eaſt.

2. Let every man that hath a calling, be *diligent* in purſuance of its imployment, ſo as not lightly, or without reaſonable occaſion to neglect it in any of thoſe times, which are uſually and by the cuſtome of prudent perſons and good huſbands imployed in it.

3. Let all the *intervals*, or void ſpaces of time be imployed in prayers, reading, meditating, works of nature, recreation, charity, friendlineſs and neighbourhood, and means of ſpiritual and corporal health: ever remembring, ſo to work in our calling, as not to neglect the work of our *high calling*; but to begin and end the day with God, with ſuch forms of devotion, as ſhall be proper to our neceſſities.

4. The reſting daies of Chriſtians, and *Feſtivals* of the Church, muſt in no ſenſe be daies of idleneſs, for it is better to plow upon holy daies, then to doe nothing, or to doe vitiouſly; but let them be ſpent in the works of the day, that is, of Religion and Charity, according to the rules appointed.

* See Chap. 4. Sect. 6.

5. Avoid the company of *Drunkards* and *buſie-bodies*, and all ſuch as are apt to talk much to little purpoſe: for no man can be provident of his time, that is not prudent in the choice of his company: and if one of the Speakers be vain, tedious and trifling, he that hears, and he that anſwers in the diſcourſe are equal loſers of their time.

6. Never talk with any man, or undertake any

any trifling imployment *meerly to passe the time away*: for every day well spent may become a *day of salvation*, and time rightly employed is *an acceptable time*. And remember, that the time thou trifleſt away was given thee to repent in, to pray for pardon of ſins, to work out thy ſalvation, to doe the work of grace, to lay up againſt the day of Judgment, a treaſure of good works, that thy time may be crowned with Eternity.

S. Bern. de triplici custodia.

7. In the midſt of the works of thy calling often retire to God in *ſhort prayers* and ejaculations, and thoſe may make up the want of thoſe larger portions of time, which it may be thou deſireſt for devotion, and in which thou thinkeſt other perſons have advantage of thee: for ſo thou reconcileſt the outward work, and thy inward calling, the Church and the Common wealth, the imployment of the body and the intereſt of thy ſoul; for be ſure, that God is preſent at thy breathings and hearty ſighings of prayer aſſoon, as at the longer offices of leſſe buſied perſons; and thy time is as truly ſanctified by a trade, and devout, though ſhorter prayers, as by the longer offices of thoſe whoſe time is not filled up with labour and uſeful buſineſs.

Laudatur Auguſtus Cæſar apud Lucanum.

—— media inter prælia ſemper.
Stellarum cœlique plagas ſuperiſque vacabat.

8. Let your imployment be ſuch as may become a reaſonable perſon; and not be a buſineſs fit for children or diſtracted people; but fit *for your age and underſtanding*. For a man may be very idlely buſie, and take great pains to ſo little purpoſe, that in his labors and expence of time he ſhall ſerve no

end but of folly, and vanity. There are ſome Trades, that wholly ſerve the ends of idle perſons and fools; and ſuch as are fit to be ſeiſed upon by the ſeverity of laws, and baniſht from under the ſun: and there are ſome people who are buſie, but it is as *Domitian* was, in catching flies.

9. Let your imployment be fitted *to your perſon and calling*. Some there are that imploy their time in affairs infinitely below the dignity of their perſon, and being called by God, or by the Republick to help to bear great burdens, and to judge a people, doe enfeeble their underſtandings, and diſable their perſons by ſordid and brutiſh buſineſs. Thus *Nero* went up and down *Greece*, and challenged the fidlers at their trade. *Æropus* a Macedonian King made Lanterns. *Harcatius* the King of *Parthia* was a Mole-catcher: and *Diantes* the Lydian filed needles. He that is appointed to miniſter in holy things, muſt not ſuffer ſecular affairs and ſordid arts to eat up great portions of his imployment: a Clergy man muſt not keep a Tavern, nor a Judge be an Inne-keeper; and it was a great idleneſs in *Theophylact* the Patriarch of *C P*. to ſpend his time in his ſtable of horſes, when he ſhould have been in his ſtudy, or the Pulpit, or ſaying his holy offices. Such imployments are the diſeaſes of labour, and the ruſt of time which it contracts, not by lying ſtill, but by dirty imployment.

10. Let our imployment be ſuch *as becomes a Chriſtian*, that is, in no ſence mingled with ſin; for he that takes pains to ſerve the ends of covetouſneſs, or miniſters to an-

others

others luſt, or keeps a ſhop of impurities or intemperance, is idle in the worſt ſenſe, for every houre ſo ſpent runs him backward, and muſt be ſpent again in the remaining and ſhorter part of his life, and ſpent better.

11. Perſons of *great quality, and of no trade*, are to be moſt prudent and curious in their imployment and traffick of time. They are miſerable, if their education hath been ſo looſe and undiſciplined, as to leave them unfurniſhed of skill to ſpend their time: but moſt miſerable are they, if ſuch miſgovernment and unskilfulneſs make them fall into vitious and baſer company, and driue on their time by the ſad minutes and periods of ſin and death. * They that are *learned* know the worth of time, and the manner how well to improve a day; and they are to prepare themſelves for ſuch purpoſes, in which they may be moſt uſefull in order to arts or arms: to counſel in publick, or government in their Countrey: But for others of them that are *unlearned*, let them chooſe good company, ſuch as may not tempt them to a vice, or joyn with them in any: but that may ſupply their defects by counſel and diſcourſe, by way of conduct and converſation. Let them learn eaſie and uſefull things, read hiſtory, and the laws of the Land, learn the cuſtoms of their countrey, the condition of their own eſtate, profitable and charitable contrivances of it: let them ſtudy prudently to govern their families, learn the burdens of their Tenants, the neceſſities of their neighbours, and in their proportion ſupply them, and reconcile their enmities, and prevent their Law-

ſuits,

ſuits, or quickly end them, and in this glut of leiſure and diſemployment, let them ſet apart greater portions of their time for religion, and the neceſſities of their Souls.

12. Let the *women of noble birth* and great fortunes doe the ſame things in their proportions and capacities, nurſe their children, looke to the affaires of the houſe, viſit poor cottages, and relieve their neceſſities, be curteous to the neighbourhood, learn in ſilence of their huſbands, or their ſpiritual Guides, read good books, pray often, and ſpeak little, and *learn to doe good works for neceſſary uſes*; for by that phraſe S. *Paul* expreſſes the obligation of Chriſtian women to good houſwifery, and charitable proviſions for their family and neighbourhood.

13. Let all perſons of *all conditions* avoid all delicacy and niceneſs in their *clothing* or *diet*, becauſe ſuch ſoftneſs engages them upon great miſpendings of their time, while they dreſſe and combe out all their opportunities of their morning devotion, and half the daies ſeverity, and ſleep out the care and proviſion for their ſouls.

14. Let every one of every condition avoid *curioſity*, and all enquiry into things that concern them not. For all buſineſs in things that concern us not, is an imploying our time to no good of ours, and therefore not in order to a happy Eternity. In this account our neighbours neceſſities are not to be reckoned; for they concern us as one member is concerned in the grief of another; but going from houſe to houſe, tatlers, and buſie-bodies, which are the canker and ruſt of idleneſs,

idleneſs, as idleneſs is the ruſt of time, are reproved by the Apoſtle in ſevere language, and forbidden in order to this exerciſe.

15. As much as may be, cut off all *impertinent and uſeleſſe imployments* of your life, unneceſſary and phantaſtick viſits, long waittings upon great perſonages, where neither duty, nor neceſſity, nor charity obliges us, all vain meetings, all laborious trifles, and whatſoever ſpends much time to no real, civil, religious, or charitable purpoſe.

16. Let not your *recreations* be laviſh ſpenders of your time, but chooſe ſuch which are healthful, ſhort, tranſient, recreative, and apt to refreſh you; but at no hand *dwell* upon them, or make them your *great imployment*: for he that ſpends his time in ſports, and calls it recreation, is like him, whoſe garment is all made of fringes, and his meat nothing but ſawces, they are healthleſs, chargeable and uſeleſſe. And therefore avoid ſuch games which require much time or long attendance; or which are apt to ſteal thy affections from more ſevere imployments. For to whatſoever thou haſt given thy affections, thou wilt not grudge to give thy time. Natural neceſſity and the example of S. *John* (who recreated himſelf with ſporting with a tame Partridge) teach us that it is lawful to relax and unbend our bow, but not to ſuffer it to be unready or unſtrung. *Caſſian Collat. 24. 6. 21.*

17. Set apart ſome portions of every day for *more ſolemn devotion* and religious imployment, which be *ſevere* in *obſerving*: and if variety of imployment, or prudent affairs, or civil ſociety preſſe upon you, yet ſo order

order thy *rule*, that the neceſſary parts of it be not omitted; and though juſt occaſions may make our prayers ſhorter, yet let nothing but a violent, ſudden and impatient neceſſity make thee upon any one day wholly to omit thy morning and evening devotions; which if you be forced to make very ſhort, you may ſupply and lengthen with ejaculations and ſhort retirements in the day time in the midſt of your imployment, or of your company.

Jer 48.10. 18. Doe not the *work of God negligently* and idlely: let not thy hart be upon the world, when thy hand is lift up in prayer: and be ſure to prefer an action of religion in its place and proper ſeaſon before al worldly pleaſure, letting ſecular things (that may be diſpenſed within themſelves) in theſe circumſtances wait upon the other; not like the Patriarch who ran from the Altar in S. *Sophia* to his ſtable in all his Pontificals, and in the midſt of his office, to ſee a Colt newly fallen from his beloved and much valued mare *Phorbante*. More prudent and ſevere was that of Sir *Thomas More*, who being ſent for by the King when he was at his prayers in publick, returned anſwer, he would attend him when he had firſt performed his ſervice to the KING of Kings. And it did honour to *Ruſticus*, that when Letters from *Ceſar* were given to him, he refuſed to open them, till the Philoſopher had done his Lecture: In honoring God and doing his work, put forth all thy ſtrength, for of that time only thou mayeſt be moſt confident that it is gained, which is prudently and zealouſly ſpent in Gods ſervice.

Plutarch. de Curioſit.

19. When

19. When the *Clock ſtrikes*, or however elſe you ſhall meaſure the day, it is good to ſay a ſhort ejaculation every hour, that the parts and returns of devotion may be the meaſure of your time: and doe ſo alſo in all the *breaches* of thy ſleep, that thoſe ſpaces which have in them no direct buſineſs of the world may be filled with religion.

20. If by thus doing you have not ſecured your time by an early and forehanded care, yet be ſure by a timely diligence to *redeem the time*, that is, to be pious and religious in ſuch inſtances in which formerly you have ſinned, and to beſtow your time eſpecially upon ſuch graces, the contrary whereof you have formerly practiſed, doing actions of chaſtity and temperance with as great a zeal and earneſtneſs as you did once act your uncleanneſs: and then, by all arts to watch againſt your preſent and future dangers, from day to day ſecuring your ſtanding; this is properly *to redeem your time*, that is to buy your ſecurity of it at the rate of any labour and [illegible]neſt arts.

Οὕτω ἀυτὸς ἐφαμίλλους τοῖς ἡμαρτημένοις ὑπερτείνειν τὸν ἀναλωθέντα χρόνον εἰώθει. Procop. 2. Vandal.

21. Let him that is moſt buſied ſet apart ſome *ſolemn time every year*, in which, for the time quitting all wordly buſineſs, he may attend wholly to faſting and prayer, and the dreſſing of his ſoul by confeſſions, meditations and attendances upon God; that he may make up his accounts, renew his vows, make amends for his careleſſeneſſe, and retire back again from whence levity and the vanities of the world, or the opportunity of temptations, or the diſtraction of ſecular affairs have carried him. 1 Cor. 7. 5.

22. In

22. In this we ſhall be much aſſiſted, and we ſhall finde the work more eaſie, if before we ſleep every night * we *examine the actions of the paſt day* with a particular ſcrutiny, if there have been any accident extraordinary: as, long diſcourſe, a Feaſt, much buſineſs, variety of company: If nothing but common hath happened, the leſſe examination will ſuffice: only let us take care that we ſleep not without ſuch a recollection of the actions of the day, as may repreſent any thing that is remarkable, and great either to be the matter of ſorrow or thankſgiving: for other things, a general care is proportionable.

* Μηδ' ὕπνον μελήσαι τοῖσι ἐσ' ὑμέτερα σωρὸν δέξασθαι πρὶν τρὶς ἡμέρας ἕκαστον ἔργον αὐτὸν ἐπελθεῖν. Πῦ παρέβην τί δ' ἔρεξα τί μοι δέον οὐκ ἐτελέσθη. Pythag Carm.

23. Let all theſe things be done *prudently and moderately*; not with ſcruple and vexation. For theſe are good advantages, but the particulars are not divine commandements; and therefore are to be uſed as ſhall be found expedient to every ones condition. For, provided that our duty be ſecured; for the degrees and for the inſtruments, every man is permitted to himſelf and the conduct of ſuch who ſhall be appointed to him. He is happy, that can ſecure every hour to a ſober or a pious imployment: but the duty conſiſts not ſcrupulouſly in minutes and half hours, but in greater portions of time; provided, that no minute be imployed in ſin, and the great portions of our time be ſpent in ſober imployment; and all the appointed daies and ſome portions of every day be allowed for Religion. In all the leſſer parts of time we are left to our own elections and prudent management;

nagement, and to the conſideration of the great degrees and differences of glory that are laid up in Heaven for us, according to the degrees of our care and piety and diligence,

The benefits of this exerciſe.

This exerciſe, beſides that it hath influence upon our whole lives, it hath a ſpecial efficacy for the preventing of 1. Beggerly ſins; that is, thoſe ſins which idleneſs and beggery uſually betray men to; ſuch as are lying, flattery, ſtealing, and diſſimulation. 2. It is a proper antidote againſt carnal ſins, and ſuch as proceed from fulneſs of bread and emptineſs of imployment. 3. It is a great inſtrument of preventing the ſmalleſt ſins & irregularities of our life, which uſually creep upon idle, diſimployed, and curious perſons. 4. It not only teaches us to avoid evil, but ingages us upon *doing good*, as the proper buſineſs of all our daies. 5. It prepares us ſo againſt *ſudden changes*, that we ſhall not eaſily be ſurpriſed at the ſudden coming of the day of the Lord: For he that is curious of his time, will not eaſily be unready and unfurniſhed. 1. 2. 3. 4. 5.

SECT. II.

The ſecond general inſtrument of holy Living: Purity of intention

THat we ſhould intend and deſigne Gods glory in every action we doe, whether it be natural or choſen, is expreſſed by S. *Paul*, 1 Cor. 10. 31. *Whether ye eat or drink, do all to the glory of God*: Which rule, when we obſerve, every

every action of nature becomes religious, and every meal is an act of worſhip, and ſhall have its reward in its proportion, as well as an act of prayer. Bleſſed be that goodneſs and grace of God, which out of infinite deſire to glorifie and ſave mankind, would make the very works of nature capable of becoming acts of virtue, that all our life time we may doe him ſervice.

This grace is ſo excellent, that it ſanctifies the moſt *common action* of our life, and yet ſo neceſſary, that without it the very beſt actions of our devotion are imperfect and vitious. For he that prayes out of cuſtome, or gives almes for praiſe, or faſts to be accounted religious, is but a Phariſee in his devotion, and a begger in his alms, and an hypocrite in his faſt. But a holy end ſanctifies all theſe, and all other actions which can be made holy, and gives diſtinction to them and procures acceptance.

For, as to know the end, diſtinguiſhes a Man from a Beaſt: ſo to chuſe a good end, diſtinguiſhes him from an evil man. *Hezekiah* repeated his good deeds upon his ſick bed, and obtained favour of God; but the Phariſee was accounted inſolent for doing the ſame thing; becauſe this man did it to upbraid his brother, the other to obtain a mercy of God. * *Zacharias* queſtion'd with the Angel about his meſſage, and was made ſpeechleſſe for his incredulity; but the bleſſed Virgin *Mary* queſtioned too, and was blameleſſe; for ſhe did it to enquire after the *manner* of the thing;

* *Actiones eximiè ſi cœnat, laxus habetur, Si Rutilus, demens* ——— Juven: Sat: 11.

thing; but he did not believe the *thing it ſelf*: He doubted of Gods power, or the truth of the meſſenger; but ſhe only of her own in capacity. This was it which diſtinguiſhed the mourning of *David* from the exclamation of *Saul*: the confeſſion of *Pharaoh* from that of *Manaſſes*: the tears of *Peter* from the repentance of *Judas*: 'For the 'praiſe is not in the deed done, but in the 'manner of its doing. If a man viſits his 'ſick friend, and watches at his pillow for 'charity ſake, and becauſe of his old affecti-'on, we approve it: but if he does it in hope 'of legacy, he is a Vulture, and only watches 'for the carkaſſe. The ſame things are honeſt 'and diſhoneſt: the *manner* of *doing them*, 'and the *end* of the deſigne makes the ſepa-'ration. *Seneca.*

Holy intention is to the actions of a man that which the ſoul is to the body, or form to its matter, or the root to the tree, or the Sun to the World, or the Fountain to a River, or the Baſe to a Pillar: for without theſe the body is a dead trunk, the matter is ſluggiſh, the tree is a block, the world is darkneſs, the river is quickly drie, the pillar ruſhes into flatneſs and a ruine; and the action is ſinful, or unprofitable and vain. The poor Farmer that gave a diſh of cold water to *Artaxerxes* was rewarded with a golden goblet; and he that gives the ſame preſent to a *Diſciple in the name of a Diſciple* ſhall have a Crown: but if he gives water in deſpite when the Diſciple needs wine or a Cordial, his reward ſhalbe to want that water to cool his tongue. *But this Duty muſt be reduced to Rules.

Rules

Rules for our intentions.

1. In every action reflect upon *the end*; and in your undertaking it, consider *why* you doe it, and what you propound *to your self for a reward*, and *to your action as its end*.

2. Begin every action in the Name of the Father, of the Son, and of the Holy Ghost: the meaning of which is, that we be careful, that we doe not the action without the permission or warrant of God. 2. That we designe it to the glory of God, if not in the direct action, yet at least in its consequence; if not in the particular, yet at least in the whole order of things and accidents. 3. That it may be so blessed, that what you intend for innocent and holy purposes, may not by any chance or abuse, or misunderstanding of men be turned into evil, or made the occasion of sin.

3. Let every action of concernment be *begun with prayer*, that God would not only blesse the action, but sanctifie your purpose; and make an oblation of the action to God: holy and well intended actions being the best oblations and presents we can make to God; and when God is entitled to them, he will the rather keep the fire upon the Altar bright and shining.

4. In the prosecution of the action, renew and reinkindle your purpose by *short ejaculations* to these purposes: [*Not unto us O Lord, not unto us, but unto thy Name let all praise be given*:] and consider, [*Now I am working the work of God: I am his servant, I am in a happy imployment, I am doing my Masters*

Maſters buſineſs I am not at my own diſpoſe, I am uſing his talents, and all the gain muſt be his :] for then be ſure, as the glory is his, ſo the reward ſhall be thine. If thou bringeſt his goods home with increaſe, he will make thee ruler over Cities.

5. Have a care that while the Altar thus ſends up a holy fume, thou doeſt not ſuffer the birds to come and carry away the Sacrifice: that is, let not that which began well, and was intended for Gods glory, *decline* and end in thy own praiſe, or temporal ſatisfaction, or a ſin. A ſtory told to repreſent the vilenes of unchaſtity is well begun; but if thy female auditor be pleaſed with thy language, and begins rather to like thy perſon for thy ſtory, then to diſlike the crime: be watchful, leſt this goodly head of gold deſcend in ſilver and braſſe, and end in iron and clay, like *Nebuchadnezzars* image; for from the *end* it ſhall have its name and reward.

Qui furatur ut mœchetur, mœchus eſt magis quàm fur. Arift. Eth.

6. If any *accidental event* which was not firſt intended by thee can come to paſſe, let it not be taken into thy purpoſes, nor at all be made uſe of; as if by telling a true ſtory you can doe an ill turn to your enemy, by no means doe it; but when the temptation is found out, turn all thine enmity upon that.

7. In every more ſolemn action of Religion, joyn together *many good ends*, that the conſideration of them may entertain all your affections, and that when any one ceaſes, the purity of your intention may be ſupported by another ſupply. He that faſts only to tame a rebellious body, when he is provided of a remedy

remedy either in Grace or Nature, may be tempted to leave off his fasting. But he that in his fast intends the mortification of every unruly appetite, an accustoming himself to bear the yoke of the Lord, a contempt of the pleasures of meat and drink, humiliation of all wilder thoughts, obedience and humility, austerity and charity, and the convenience and assistance to devotion, and to doe an act of repentance; whatever happens, will have reason enough to make him to continue his purpose, and to sanctifie it. And certain it is, the more good ends are designed in an action, the more degrees of excellency the man obtains.

8. If any temptation to spoil your purpose happens in a religious duty, doe not presently *omit the action*, but rather strive to rectifie your intention and to mortifie the temptation. S. *Bernard* taught us this rule: For when the Devil observing him to preach excellently, and to doe much benefit to his hearers, tempted him to vain glory, hoping that the good man to avoid that, would cease preaching, he gave this answer only. *I neither began for thee, neither for thee will I make an end.*

9. In all actions which are of *long continuance*, deliberation and abode, let your holy and pious intention be *actual*, that is, that it be by a special prayer, or action, by a peculiar act of resignation or oblation given to God: but in smaller actions, and little things, and indifferent, fail not to secure a pious *habitual* intention, that is, that it be included within your general care, that no

action

action have an ill end; and that it be comprehended in your general prayers, whereby you offer your ſelf and all you doe to Gods glory.

10. Call not *every temporal end*, a defiling of thy intention, but only, 1. When it contradicts any of the ends of God, or 2. When it is principally intended in an action of religion. For ſometimes a temporal end is part of our duty: and ſuch are all the actions of our calling, whether our imployment be religious or civil: we are commanded to provide for our family: but if the Miniſter of Divine offices ſhall take upon him that holy calling for covetous or ambitious ends, or ſhall not deſign the glory of God principally and eſpecially, he hath polluted his hands and his heart; and the fire of the Altar is quenched, or it ſends forth nothing but the ſmoke of muſhroms, or unpleaſant gums. And it is a great unworthineſs to preferre the intereſt of a creature before the ends of God the Almighty Creator.

But becauſe many caſes may happen in which a mans *heart may deceive him*, and he may not well know what is in his own ſpirit; therefore by theſe following ſignes we ſhall beſt make a judgment *whether our intentions be pure, and our purpoſes holy.*

Signes of purity of intention.

1. It is probable our hearts are right with God, and our intentions innocent and pious, if we ſet upon actions of religion or civil life with an *affection proportioned* to the quality of the work; that we act our temporal affairs with

See Sect. 2. of this Chap. page 18.

with a desire no greater then our necessity; and tharin actions of religion we be zealous, active, and operative, so far as prudence will permit; but in all cases, that we value a religious design before a temporal; when otherwise they are in equal order to their several ends: that is, that whatsoever is necessary in order to our souls health be higher esteemed then what is for bodily; and the necessities, the indispensable necessities of the spirit be served before the needs of nature, when they are required in their several circumstances: Or plainer yet, when we choose any temporal inconvenience, rather then commit a sin, and when we choose to do a duty rather then to get gain. But he that does his recreation, or his merchandise cheerfully, promptly, readily and busily, and the works of religion slowly, flatly, and without appetite, and the spirit moves like *Pharaohs* chariots when the wheels were off, it is a signe that his heart is not right with God, but it cleaves too much to the world.

2. It is likely our hearts are pure, and our intentions spotlesse, when we are *not solicitous* of the *opinion* and censures of men; but only that we doe our duty, and be accepted of God. For our eyes will certainly be fixed there from whence we expect our reward: and if we desire that god should approve us, it is a sign we doe his work, and expect him our Pay-master.

3. He that does as well *in private* between God and his own soul *as in publick*, in Pulpits, in Theatres, and Market-places, hath given himself a good testimony that his purposes

poſes are full of honeſty, nobleneſs and integrity. For what *Helkanah* ſaid to the Mother of *Samuel*, Am not I better to thee then ten ſons? is moſt certainly verified concerning God: that he, who is to be our Judge, is better then ten thouſand witneſſes. But he, that would have his virtue publiſhed, ſtudies not virtue, but glory. 'He is not juſt, that 'will not be juſt without praiſe: but he is a 'righteous man that does juſtice, when to doo 'ſo, is made infamous: and he is a wiſe man 'who is delighted with *an ill name* that is '*well gotten*. And indeed that man hath a 'ſtrange covetouſneſs, or folly, that is not 'contented with this reward, that, *he hath 'pleaſed God*. And ſee what he gets by it? 'He that does good works for praiſe, or ſe-'cular ends, ſells an ineſtimable jewel for a 'trifle; and that which would purchaſe Hea-'ven for him, he parts with for the breath of 'the people, which at the beſt is but aire, 'and that not often wholſome.

Seneca Ep. 115.

S Chryſ. de compunct. cordis.

S Greg. Moral. l. 5. cap. 35.

4. It is well alſo when we are not ſollicitous or troubled concerning the *effect and event* of all our actions; but that being firſt by Prayer recommended to him, is left at his diſpoſe: for then in caſe the event be not anſwerable to our deſires, or to the efficacy of the inſtrument, we have nothing left to reſt in, but the honeſty of our purpoſes; which it is the more likely we have ſecured, by how much more we are indifferent concerning the ſucceſſe. S. *James* converted but eight perſons, when he preacht in *Spain*; and our bleſſed Saviour converted fewer, then his own Diſciples did: And if thy labours

prove unprosperous, if thou beest much troubled at that, it is certain thou didst not think thy selfe secure of a reward for your intention, which you might have done if it had been pure and just.

5. He loves *virtue* for Gods sake and its own, that loves and honours it *wherever* it is to be seen; but he that is *envious* or *angry* at a virtue that is not his own, at the perfection or excellency of his Neighbour, is not covetous of the virtue, but of its reward and reputation, and then his intentions are polluted. It was a great ingenuity in *Moses*, that wished *all the people* might be *prophets*; but if he had designed his own honour, he would have prophecied alone. But he that desires only that the worke of God and religion shal go on, is pleased with it, who ever is the instrument.

6. He that *despises the world* and all its appendent vanities is the best Judge, and the most secured of his intentions, because he is the furthest removed from a temptation. Every degree of mortification is a testimony of the purity of our purposes, and in what degree we despise sensual pleasure, or secular honours, or wordly reputation, in the *same degree* we shall conclude our heart, right to religion and spiritual designes.

7. When we are *not solicitous* concerning the *instruments* and *means* of our actions, but use those means which God hath laid before us, with resignation, indifferency and thankfulness, it is a good signe that we are rather intent upon the end of Gods glory, then our own conveniency or temporal satisfaction.

He

He that is indifferent whether he ſerve God in riches or in poverty, is rather a ſeeker of God, then of himſelf; and he that will throw away a good book, becauſe it is not curiouſly guilded, is more deſirous to pleaſe his eye, then to inform his underſtanding.

8. When a temporal end conſiſting with a ſpiritual, and pretended to be ſubordinate to it, happens to *fail* and be defeated, if we can *rejoice in* that, ſo Gods glory may be ſecured, and the intereſts of religion; it is a great ſigne our hearts are right, and our ends prudently deſigned and ordered.

When our *intentions* are thus *ballanced*, regulated and diſcerned, we may conſider, 1. That *this exerciſe* is of ſo univerſal efficacy in the whole courſe of a holy life, that it is like the *ſoule to every* holy *action*, and muſt be provided for in every undertaking; and is of it ſelfe alone ſufficient to make all natural and indifferent actions to be adopted into the family of religion.

2. That there are ſome actions, which are uſually reckoned as parts of our religion, which yet of themſelves are ſo relative and imperfect, that without the purity of intention they degenerate: and unleſſe they be directed and proceed on to thoſe purpoſes which God deſigned them to, they return into the family of common, ſecular, or ſinfull actions. Thus *alms* are for *charity*: *faſting* for *temperance*: *prayer* is for *religion*: *humiliation* is for *humility*: *auſterity* or *ſufferance* is in order to the virtue of *patience*: and when theſe actions fail of their ſeveral ends, or are not directed to their own pur-

poſes, *alms* are miſpent; *faſting* is an impertinent trouble; *prayer* is but lip-labour *humiliation* is but hypocriſie; *ſufferance* is but vexation; for ſuch were the *alms* of the Phariſee, the *faſt* of *Jezabel*, the *prayer* of *Judah* reproved by the Prophet *Iſaiah* the *humiliation* of *Ahab*, the *martyrdom* of *Hæreticks*; in which nothing is given to *God* but the body, or *the forms of Religion*, but the ſoul, and *the power of godlineſs* is wholly wanting.

3. We are to conſider that *no intention* can *ſanctifie* an *unholy* or unlawful action: *Saul* the King diſobeyed *Gods* commandment, and ſpared the cattel of *Amalek* to reſerve the beſt for ſacrifice: And *Saul* the Phariſee perſecuted the Church of *God* with a deſigne to doe *God* ſervice: and they that killed the Apoſtles had alſo good purpoſes, but they had unhallowed actions: 'When 'there is both truth in election and chari- 'ty in the intention; when we go to *God* in waies of his own chooſing, or approving, then *our eye is ſingle*, and our hands are clean, and our hearts are pure. But when a man does evil that good may come of it, or good to an evil purpoſe, that man does like him that rowles himſelf in thorns that he may ſleep eaſily: he roſts himſelf in the fire, that he may quench his thirſt with his own ſweat; he turns his face to the Eaſt, that he may go to bed with the Sun. I end this with the ſaying of a wiſe Heathen. 'He is to be called evil that is good only 'for his own ſake: Regard not how full 'hands you bring to *God*, but how pure: 'Many ceaſe from ſin out of fear alone, 'not

S. Bern lib. de præcept.

Publius Mimus.

' not out of innocence or love of virtue, and they (as yet) are not to be called innocent, but timerous.

SECT. III.

The third general instrument of holy living: or the practise of the presence of God.

THat God is present in all places, that he sees every action, hears all discourses, and understands every thought, is no strange thing to a Christian ear, who hath been taught this doctrine, not only by *right reason*, and the consent of all the wise men in the world, but also by God himself in holy Scripture. [*Am I a God at hand (saith the Lord) and not a God afarre off? Can any hide himself in secret places that I shall not see him? saith the Lord) Doe not I fill heaven and earth? Neither is there any creature that is not manifest in his sight: but all things are naked and open to the eyes of him with whom we have to doe; for in him we live and move and have our being.*] God is wholly in every place, included in no place, not bound with cords, (except those of love) not divided into parts, not changeable into several shapes, filling heaven and earth with his present power, and with his never absent nature. So S. *Augustine* expresses this article. So that we may imagine GOD to be as the Aire and the Sea, and we all inclosed in his circle, wrapt up in the lap of his infinite nature, or as infants in the wombs of their pregnant Mothers: and we can no more

Jer. 23 24. Heb. 4. 13. Acts 17. 28.

Lib. 7. de Civ. cap. 30.

be removed from the presence of God, then from our own being.

Several manners of the divine presence.

The presence of God is understood by us in several manners and to several purposes.

1. God is present *by his essence*, which because it is infinite cannot be contained within the limits of any place: and because he is of an essential purity, and spiritual nature he cannot be undervalued by being supposed present in the places of unnatural uncleanness: because as the sun reflecting upon the mud of strands and shores is unpolluted in its beams: so is God not dishonoured when we suppose him in every of his Creatures, and in every part of every one of them, and is still as unmixt with any unhandsome adherance, as is the soul in the bowels of the body.

Θεὸς πανὶ χεὶ τῇ βιλήσει τὸ πᾶν, μείζων τῶν πάντων ἀπάντων τῇ ἐσίᾳ, ὅπου καὶ δέξις Resp. ad Orthod.

2. God is every where present *by his power*. He rouls the Orbs of Heaven with his hand, he fixes the Earth with his Foot, he guides all the Creatures with his Eye, and refreshes them with his influence: He makes the powers of Hell to shake with his terrours, and binds the Devils with his Word, and throws them out with his command; and sends the Angels on Embassies with his decrees: He hardens the joynts of Infants, and confirms the bones when they are fashioned beneath secretly in the earth: He it is that assists at the numerous productions of fishes, and there is not one hollowness in the bottom of the sea, but he shows himself to be Lord of it, by sustaining there the Creatures

tures that come to dwell in it: and in the wilderneſs, the Bittern and the Stork, the Dragon and the Satyr, the Unicorn and the Elk live upon his proviſions, and revere his power, and feel the force of his Almightineſſe.

3. God is *more ſpecially preſent* in ſome places by the ſeveral and more ſpecial manifeſtations of himſelf to extraordinary purpoſes: 1. *By glory*: Thus his ſeat is in Heaven; becauſe there he ſits incircled with all the outward demonſtrations of his glory, which he is pleaſed to ſhow to all the inhabitants of thoſe his inward and ſecret Courts. And thus *they that die in the Lord* may be properly ſaid to be *gone to God*; with whom although they were before, yet now they enter into his Courts, into the ſecret of his Tabernacle, into the retinue and ſplendor of his glory. *That* is called *walking* with God, but *this* is dwelling or being with him. *I deſire to be diſſolved and to be with Chriſt*, ſo ſaid S. *Paul*. But this manner of the Divine preſence is reſerved for the elect people of God, and for their portion in their countrey.

4. God is *by grace and benediction* ſpecially preſent *in holy places*, and in the ſolemn aſſemblies of his ſervants. If holy people meet in grots and dens of the earth, when perſecution or a publick neceſſity diſturbs the publick order, circumſtance, and convenience, God fails not to come thither to them: but God is alſo by the ſame or a greater reaſon preſent there where they meet *ordinarily, by order and publick authority*: There God is preſent ordinarily, that is, at every ſuch Mat. 18. 20. Heb. 10. 25.

meeting. God will go out of his way to meet his Saints, when themselves are forced out of their way of order by a sad necessity: but
1 King. 59. Psal. 138. 3, 3. else, Gods *usual way* is to be present in those places where his servants are appointed *ordinarily* to meet. But his presence there signifies nothing but in *readiness* to hear their prayers to blesse their persons, to accept their offices, and to like even the circumstance of orderly and publick meeting. For thither, the prayers of consecration, the publick authority separating it, and Gods love of order, and the reasonable customs of Religion, have in ordinary, and in a certain degree fixed this manner of his presence; and he loves to have it so.

5. God is *especially present* in the hearts of his people *by his holy Spirit:* and indeed the hearts of holy men are Temples in the truth of things, and in type and shadow they are Heaven it self. For God *reigns* in the hearts of his servants: *There is his Kingdom.* The power of grace hath *subdued* all his enemies: There is *his power.* They *serve* him night and day, and give him thanks and praise; that is *his glory*: This is the religion and worship of God in the Temple. The Temple it self is the heart of man; Christ is the High Priest, who from thence sends up the incense of prayers, and joyns them to his own intercession, and presents all together to his Father; and the Holy Ghost by his dwelling there, hath also consecrated it
1 Cor. 3. 16. 2 Cor. 6. 16. into a Temple; and God dwels in our hearts by faith, and Christ by his Spirit, and the Spirit by his purities; so that we are also

Cabinets

Cabinets of the Myſterious Trinity; and and what is this ſhort of Heaven it ſelf, but as infancy is ſhort of manhood, and letters of words? The ſame ſtate of life it is, but not the ſame age. It is *Heaven in a Looking-glaſſe* (dark, but yet true) repreſenting the beauties of the ſoul, and the graces of God, and the images of his eternal glory by the reality of a ſpecial preſence.

6. God is eſpecially preſent in the *conſciences* of all perſons, *good and bad, by way of teſtimony* and *judgment*: that is, he is there a remembrancer to call our actions to minde, a witneſs to bring them to judgment, and a Judge to acquit or to condemne. And although this manner of preſence is in this life after the manner of this life, that is, imperfect, and we forget many actions of our lives; yet the greateſt changes of our ſtate of grace or ſin, our moſt conſiderable actions are alwaies preſent, like Capital Letters to an aged and dim eye: and at the day of judgment God ſhall draw aſide the cloud, and manifeſt this manner of his preſence more notoriouſly, and make it appear, that he was an obſerver of our very thoughts; and that he onely laid thoſe things by, which becauſe we covered with duſt and negligence they were not then diſcerned. But when we are riſen from our duſt and imperfection, they all appear plain and legible.

Now the conſideration of this great truth is of a very univerſal uſe in the whole courſe of the life of a Chriſtian. All the conſequents and effects of it are univerſal. He that

that remembers that God ſtands a *witneſs* and a *judge*, beholding every ſecrecy; beſides his impiety, muſt have put on impudence if he be not much reſtrained in his temptation to ſin. 'For the greateſt part of 'ſins is taken away, if a man have a witneſs 'of his converſation: And he is a great de-'ſpiſer of God who ſends a Boy away when 'he is going to commit fornication, and yet 'will dare to doe it, though he knows God 'is preſent, and cannot be ſent off: as if the 'eye of a little Boy were more awful, then 'the all-ſeeing eye of God. 'He is to be 'feared in publick, he is to be feared in pri-'vate: if you go forth, he ſpies you: if you 'go in, he ſees you: when you light the 'candle, he obſerves you: when you put it 'out, then alſo God marks you: Be ſure 'that while you are in his ſight you behave 'your ſelf as becomes ſo holy a preſence. But if you will ſin, retire your ſelf wiſely, and go where God cannot ſee: For no where elſe can you be ſafe. And certainly, if men would alwaies actually conſider, and really eſteem this truth, that God is the *great Eye* of the World, alwaies watching over our actions, and an *ever open Ear* to hear all our words, and an *unwearied Arm* ever lifted up to cruſh a ſinner into ruine, it would be the readieſt way in the world to make ſin to ceaſe from amongſt the children of men, and for men to approach to the bleſſed eſtate of the Saints in Heaven, who cannot ſin, for they alwaies walk in the preſence, and behold the face of God. * This inſtrument is to be reduced to practiſe according to the following Rules.

S. Aug. de verbis Dom. 63.

Rules

Rules of exerciſing this conſideration.

1. Let this actual thought often return, that God is omnipreſent filling every place, and ſay with *David*, *Whither ſhall I go from thy Spirit, or whither ſhall I flee from thy preſence? If I aſcend up into heaven, thou art there. If I make my bed in hell, thou art there, &c.* This thought by being frequent will make an *habitual dread* and reverence towards God, and fear in all thy actions: For it is a great neceſſity and ingagement to doe unblameably, when we act before the Judge, who is *infallible* in his ſentence, *all knowing* in his information, *ſevere* in his anger, *power full* in his providence, and *intolerable* in his wrath and indignation. Pſal. 139. 7, &c. Boeth. l. 5. de conſol.

2. In the beginning of actions of religion, make an *act of adoration*, that is, ſolemnly worſhip God, and place thy ſelf in Gods preſence, and behold him with the eye of faith, and let thy deſires actually fix on him as the object of thy worſhip, and the reaſon of thy hope, and the fountain of thy bleſſing. For when thou haſt placed thy ſelf before him and kneeleſt in his preſence, it is moſt likely, all the following parts of thy devotion will be anſwerable to the wiſdome of ſuch an apprehenſion, and the glory of ſuch a preſence.

3. Let *every thing you ſee*, repreſent to your ſpirit the preſence, the excellency and the power of God, and let your converſation with the creatures lead you unto the Creator; for ſo ſhall your actions be done more frequently with an actual eye to Gods preſence,

ſence, by your often ſeeing him in the glaſſe of the creation. In the face of the Sun you may ſee Gods beauty: in the fire you may feel his heat warming: in the water his gentleneſs to refreſh you: he it is that comforts your ſpirit when you have taken Cordials: it is the dew of Heaven that makes your field give you bread; and the breaſts of God are the bottles that miniſters drink to your neceſſities. This Philoſophy which is obvious to every mans experience, is a good advantage to our piety, and by this act of underſtanding, our wills are check'd from violence and miſdemeanour.

4. In your retirement make *frequent Colloquies* or ſhort diſcourſings between GOD and thy own ſoul. *Seven times a day doe I praiſe thee: and in the night ſeaſon alſo I thought upon thee when I was waking.* So did *David*: and every act of complaint or thankſgiving, every act of rejoicing or of mourning, every petition and every returne of the heart in theſe entercourſes, is a going to GOD, an appearing in his preſence, and a repreſenting him preſent to thy ſpirit and to thy neceſſity. And this was long ſince by a ſpiritual perſon called, *a building to GOD a Chappel in our heart.* It reconciles *Martha's* imployment with *Mary's* Devotion; Charity, and Religion, the neceſſities of our calling, and the imployments of devotion. For thus in the midſt of the works of your Trade, you may retire into your Chappel [your Heart] and converſe with GOD by frequent addreſſes and returnes.

5. Repreſent and offer to GOD, *acts of*

love

love and fear, which are the proper effects of this apprehenſion, and the proper exerciſe of this conſideration. For as GOD is every where preſent by his *power*, he calls for *reverence* and godly fear: As he is preſent to thee in all thy *needs*, and relieves them, he deſerves thy *love*; and ſince in every accident of our lives we finde one or other of theſe apparent, and in moſt things we ſee both, it is a proper and proportionate return, that to every ſuch demonſtration of GOD, we expreſſe our ſelves ſenſible of it by admiring the divine goodneſs, or trembling at his preſence, ever obeying him becauſe we love him, and ever obeying him becauſe we fear to offend him. This is that which *Enoch* did, who thus *walked with God*.

6 Let us remember that *God is in us*, and that we are in him: we are his workmanſhip, let us not deface it: we are in his preſence, let us not pollute it by unholy and impure actions. *God hath alſo wrought all our works in us*: and becauſe he rejoices in his own works, if we defile them, and make them unpleaſant to him, we walk perverſly with *God*, and he will walk crookedly toward us. Iſa 26.12.

7. *God is in the bowels of thy brother*, refreſh them when he needs it, and then you give your alms *in the preſence of God, and to God*, and he feels the relief which thou prouideſt for thy brother.

8. *God is in every place*; ſuppoſe it therefore to be a Church: and that decency of deportment and piety of carriage, which you

are

are taught by religion or by cuſtome, or by civility and publick manners to uſe in Churches, the ſame *uſe in all places*: with this difference only, that in churches let your deportment be religious in external forms and circumſtances alſo; but there and every where let it be religious in abſtaining from ſpiritual undecencies, and in readineſs to doe good actions: that it may not be ſaid of us, as God once complained of his people; *Why hath my beloved done wickedneſs in my houſe?*

Jer. 11. 15. *ſecund vulg. Edit.*

9. *God is in every creature*: be cruel towards none, neither abuſe any by intemperance. Remember that the creatures and every member of thy own body is one of the leſſer cabinets and receptacles of God. They are ſuch which *God* hath bleſſed with his preſence, hallowed by his touch, and ſeparated from unholy uſe by making them to belong to his dwelling.

10. He walks as in the preſence of *God*, that converſes with him in frequent prayer and frequent communion, that runs to him in all his neceſſities, that asks counſel of him in all his doubtings, that opens all his wants to him, that weeps before him for his ſins, that asks remedy and ſupport for his weakneſs, that fears him as a Judge, reverences him as a Lord, obeys him as a Father, and loves him as a Patron.

The Benefits of this exerciſe.

The benefit of this conſideration and exerciſe being univerſal upon all the parts of piety, I ſhall leſſe need to ſpecifie any particulars; but yet moſt properly this exerciſe of

conſidering the divine preſence is, 1. an excellent *help to prayer*, producing in us reverence and awfulneſs to the divine Majeſty of *God*, and actual devotion in our offices. 2. It produces a *confidence in God*, and fearleſneſs of our enemies, patience in trouble, and hope of remedy, ſince *God* is ſo nigh in all our ſad accidents, he is a diſpoſer of the hearts of men, and the events of things, he proportions out our trials, and ſupplies us with remedy, and where *his rod ſtrikes us, his ſtaf ſupports us*: To which we may adde this, that God who is alwaies with us, is eſpecially *by promiſe* with us in *tribulation*, to turn the miſery into a mercy, and that our greateſt trouble may become our advantage by intitling us to a new manner of the Divine preſence. 3. It is apt to produce *joy and rejoicing in God*; we being more apt to delight in the partners and witneſſes of our converſation; every degree of mutuall abiding and converſing being a relation and an endearment: we are of the ſame houſhold with God; he is with us in our natural actions to preſerve us, in our recreations to reſtrain us, in our publick actions to applaud or reprove us, in our private to obſerve us, in our ſleeps to watch by us, in our watchings to refreſh us: and if we walk with God in *all his waies* as he walks with us *in all ours*, we ſhall find perpetual reaſons to enable us to keep that rule of God, *Rejoice in the Lord alwaies, and again I ſay rejoyce*. And this puts me in minde of a ſaying of an old religious perſon, [There is one way of overcoming our ghoſtly enemies, ſpiritual mirth, and

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3.

In vitâ S. Antho.

and a perpetual bearing of GOD in our mindes.] This effectively resists the Devil and suffers us ro receive no hurt from him.

4. 4. This exercise is apt also to *enkindle holy desires of the enjoyment of God*, because it produces joy when we doe enjoy him; The same desires that a weak man hath for a Defender, the sick man for a Physician, the poor for a Patron, the childe for his Father, the espoused Lover for her betrothed.

5. 5 From the same fountain are apt to issue *humility of spirit*, apprehensions of our great distance and our great needs, our daily wants, and hourly supplies, admiration of Gods unspeakable mercies: It is the cause of great modesty and decency in our actions; it helps to recollection of minde, and restrains the scatterings and loosnes of wandring thoughts; it establishes the heart in good purposes, and leadeth on to perseverance; it gains purity & perfection, (according to the saying of *God* to *Abraham*, *Walk before me, and be perfect*) holy fear, and holy love, and indeed every thing that pertains to holy living: when we see our selves placed in the *Eye of God*, who sets us on work and will reward us plentiously, to serve him with an *Eye service* i[n] very pleasing; for he also sees the heart: and the want of this consideration was declared to be the cause why Israel sinned so grievously, [*For they say the Lord hath forsaken the earth, and the Lord seeth not: therefore the land is full of blood, and the city full of perverseness.*] What a child would doe in the eye of his Father, and a Pupil before his Tutor, and a Wife in the presence of her Husband, and a Servant

Ezek. 9 9. Mal. 10. 11

in

in the ſight of his maſter, let us alwaies doe the ſame: for *We are made a ſpectacle to God, to Angels, and to men*; we are alwaies in the ſight and preſence of the All-ſeeing and Almighty God, who alſo is to us a Father, and a Guardian, a Husband, and a Lord.

Prayers and Devotions according to the religion and purpoſes of the foregoing Conſiderations.

I.

For grace to ſpend our time well.

O Eternal *God* who from all eternity doeſt behold and love thy own glories and perfections infinite, and haſt created me to doe the work of God, after the manner of men, and to ſerve thee in this generation, and according to my capacities; give me thy grace, that I may be a curious and prudent ſpender of my time, ſo as I may beſt prevent or reſiſt all temptation, and be profitable to the Chriſtian Common-wealth, and by diſcharging all my duty may glorifie thy Name. Take from me all ſlothfulneſs, and give me a diligent and an active ſpirit, and wiſdom to chooſe my imployment, that I may doe works proportionable to my perſon, and to the dignity of a Chriſtian, and may fill up all the ſpaces of my time with actions of religion and charity, that when the Devil aſſaults me, he may not finde me idle; and my deareſt Lord, at his ſudden coming may finde me buſie in lawful, neceſſary, and pious actions, improving my talent intruſted to me by thee my Lord, that I may enter into the joy of my Lord to partake

of

of his eternal felicities, even for thy mercy ſake, and for my deareſt Saviours ſake. *Amen.*

¶ *Here follows the devotion of ordinary daies; for the right imploiment of thoſe portions of time which every day muſt allow for religion.*

The firſt prayers in the Morning as ſoon as we are dreſſed.

¶ *Humbly and reverently compoſe your ſelf, with heart lift up to God and your head bowed, and meekely kneeling upon your knees, ſay the Lords Prayer: after which uſe the following Collects, or as many of them as you ſhall chooſe.*

Our Father which art in Heaven, &c.

I.

An act of adoration being the ſong that the Angels ſing in Heaven.

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come: Heaven and Earth, Angels and Men, the Aire and the Sea give glory, and honour, and
Rev. 11. 17. thanks to him that ſitteth on the throne, who liveth for ever and ever. * All the bleſſed
& 5. 10. 13. ſpirits and ſouls of the righteous caſt their crowns before the throne, and worſhip him that liveth for ever and ever. * Thou art
Rev 15. 3. worthy, O Lord, to receive glory and honour, and power, for thou haſt created all things, and for thy pleaſure they are and were created. * Great and marvellous are thy

thy works, O Lord God Almighty: Juſt and true are thy waies, thou King of Saints. Thy wiſdome is infinite, thy mercies are glorious; and I am not worthy O Lord to appear in thy preſence before whom the Angels hide their faces. O Holy and eternal Jeſus, Lamb of God, who wert ſlain from the beginning of the world, thou haſt redeemed us to God by thy blood out of every nation, and haſt made us unto our GOD Kings and prieſts, and we ſhall reigne with thee for ever. Bleſſing, honour, glory and power be unto him that ſitteth on the throne, and to the Lamb for ever and ever. *Amen.*

II.

An act of thanksgiving being the ſong of David *for the Morning.*

Sing praiſes unto the Lord O ye ſaints of his, and give thanks to him for a remembrance of his holineſs. For his wrath indureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may indure for a night, but joy cometh in the morning. Thou Lord haſt preſerved me this night from the violence of the ſpirits of darkneſs, from all ſad caſualties, and evil accidents, from the wrath which I have every day deſerved: thou haſt brought my ſoul out of hell, thou haſt kept my life from them that go down into the pit: thou haſt ſhewed me marvellous great kindneſs and haſt bleſſed me for ever: the greatneſs of thy glory reacheth unto the heavens, and thy truth unto the clouds. Therefore ſhal every good man ſing of thy praiſe without ceaſing. O my God I will give thanks unto thee for ever. *Allelujah.*

III.

An act of oblation or presenting our selves to God for the day.

MOst Holy and Eternal God, Lord and Soveraigne of all the creatures, I humbly present to thy divine Majesty, my self, my soul and body, my thoughts and my words, my actions and intentions, my passions and my sufferings to be disposed by thee to thy glory, to be blessed by thy providence, to be guided by thy counsel, to be sanctified by thy Spirit, and afterwards that my body and soul may be received into glory: for nothing can perish which is under thy custody; and the enemy of souls cannot devour what is thy portion, nor take it out of thy hands. This day, O Lord, and all the daies of my life I dedicate to thy honour; and the actions of my calling to the uses of grace, and the religion of all my daies to be united to the merits and intercession of my holy Saviour Jesus, that in him and for him I may be pardoned and accepted. *Amen.*

IV.

An act of repentance or contrition.

FOr as for me, I am not worthy to be called thy servant, much lesse am I worthy to be thy son, for I am the vilest of sinners and the worst of men, a lover of the things of the world, and a despiser of the things of *God*, [*proud and envious, lustful and intemperate*] greedy of sin, and impatient of reproof, desirous to seem holy, and negligent of being so, transported with interest, fool'd

with

with presumption and false principles, disturbed with anger, with a peevish and unmortified spirit, and disordered by a whole body of sin and death. Lord pardon all my sins for my sweetest Saviours sake; thou who didst die for me, Holy Jesus, save me and deliver me, reserve not my sinnes to be punished in the day of wrath and eternal vengeance; but wash away my sins, and blot them out of thy remembrance, and purifie my soul with the waters of repentance and the blood of the crosse, that for what is past thy wrath may not come out against me, and for the time to come I may never provoke thee to anger or to jealousie. O just and dear *God* be pitiful and gracious to thy servant. *Amen.*

V.

The Prayer or Petition.

BLesse me gracious *God* in my calling to such purposes as thou shalt choose for me, or imploy me in: Releive me in all my sadnesses, make my bed in my sickness, give me patience in my sorrows, confidence in thee, and grace to call upon thee in all temptations. O be thou my guide in all my actions, my Protector in all dangers: give me a healthful body, and a clear understanding, a sanctified and just, a charitable and humble, a religious and a contented spirit; let not my life be miserable and wretched, nor my name stained with sin and shame, nor my condition lifted up to a tempting and dangerous fortune; but let my condition be blessed, my conversation usefull to my Neighbours and pleasing to thee, that

that when my body ſhall lie down in its bed of darkneſs, my ſoul may paſſe into the Regions of light, and live with thee for ever through Jesus Chriſt. *Amen.*

VI.

An act of interceſſion or prayer for others to be added to this, or any other office, as our devotion, or duty, or their needs ſhall determine us.

O God of infinite mercy, who haſt compaſſion on all men, and relieveſt the neceſſities of all that call to thee for help, hear the prayers of thy ſervant who is unworthy to ask any petition for himſelf, yet in humility and duty is bound to pray for others.

For the Church. • O let thy mercy deſcend upon the whole Church, preſerve her in truth and peace, in unity and ſafety, in all ſtormes, and againſt all temptations and enemies, that ſhe offering to thy glory the never ceaſing ſacrifice of prayer and thankſgiving may advance the honour of her Lord, and be filled with his Spirit, and partake of his glory. *Amen.*

For the King. • In mercy remember the King, preſerve his perſon in health and honour, his crown in wealth and dignity, his kingdoms in peace and plenty, and Churches under his protection in piety and knowledge, and a ſtrict and holy religion: keep him perpetually in thy fear and favour, and crown him with glory and immortality. *Amen.*

For the Clergy. • Remember them that miniſter about holy things, let them be clothed with righteouſneſs, and ſing with joyfulneſs. *Amen.*

• Bleſſe

• Bleſſe thy ſervant [my Wife or Huſband] with health of body and of ſpirit. O let the hand of thy bleſſing be upon his [or her] head night and day, and ſupport him in all neceſſities, ſtrengthen him in all temptations, comfort him in all his ſorrows, and let him be thy ſervant in all changes, and make us both to dwell with thee for ever in thy favour, in the light of thy countenance, and in thy glories. *Amen.* *For Wife or Huſband.*

★ Bleſſe my children with healthful bodies, with good underſtandings, with the graces and gifts of thy Spirit, with ſweet diſpoſitions and holy habits, and ſanctifie them throughout in their bodies and ſouls and ſpirits, and keep them unblameable to the comming of the Lord Jeſus. *Amen.* *For our Children.*

• Be pleaſed, O Lord, to remember my friends, all that have prayed for me, and all that have done me good [*here name ſuch whom you would ſpecially recommend*] Doe thou good to them and return all their kindneſs double into their own boſome, rewarding them with bleſſings, and ſanctifying them with thy graces, and bringing them to glory. *For Freinds and Benefactors.*

• Let all my family and kindred, my neighbours and acquaintance [*here name what other relation you pleaſe*] receive the benefit of my prayers, and the bleſſings of God; the comforts and ſupports of thy providence, and the ſanctification of thy ſpirit. *For our Family.*

• Relieve and comfort all the perſecuted and afflicted: ſpeak peace to troubled conſciences: ſtrengthen the weak: confirm the ſtrong: in[illegible] the ignorant: deliver the oppreſſed [illegible]n that ſpoileth him, and relieve *For all in miſery.*

relieve the needy that hath no helper, and brings us all by the waters of comfort, and in the waies of righteousnes to the kingdom of rest and glory, through Jesus Christ our Lord, *Amen*.

To God the Father of our Lord Jesus Christ, To the eternal Son that was incarnate and born of a Virgin, To the Spirit of the Father and the Son, be all honour and glory, worship and thanksgiving now and for ever. *Amen*.

Another form of prayer for the Morning.

In the Name of the Father, and of the Son, and of the Holy Ghost. Our Father, &c.

I

MOst glorious and eternal God, Father of mercy, and God of all comfort, I worship and adore thee with the lowest humility of my soul and body, and give thee all thanks and praise for thy infinite and essential glories and perfections, and for the continual demonstration of thy mercies upon me, upon all mine, and upon thy holy Catholick Church.

II.

I Acknowledge, dear God, that I have deserved the greatest of thy wrath and indignation; and that if thou hadst dealt with me according to my deserving, I had now at this instant been desperately bewailing my miseries in the sorrows and horrors of a sad eternity. But thy mercy triumphing over thy justice and my sins, thou hast still continued

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to me life and time of repentance; thou haſt opened to me the gates of grace and mercy, and perpetually calleſt upon me to enter in and to walk in the paths of a holy life, that I might glorifie thee and be glorified of thee eternally.

III.

BEhold, O God, for this thy great and unſpeakable goodneſs; for the preſervation of me this night, and for all other thy graces and bleſſings I offer up my ſoul and body, all that I am, and all that I have, as a Sacrifice to thee and thy ſervice; humbly begging of thee to pardon all my ſins, to defend me from all evil, to lead me into all good, and let my portion be amongſt thy redeemed ones in the gathering together of the Saints, in the Kingdom of grace and glory.

IV.

GUide me, O Lord, in all the changes and varieties of the world, that in all things that ſhall happen, I may have an evenneſs and tranquility of ſpirit; that my ſoule may be wholly reſigned to thy Divineſt will and pleaſure, never murmuring at thy gentle chaſtiſements and fatherly correction, never waxing proud and inſolent though I feel a torrent of comforts and proſperous ſucceſſes.

V.

FIx my thoughts, my hopes and my deſires upon Heaven and heavenly things; teach me to deſpiſe the world, to repent me deeply for my ſins; give me holy purpoſes of amendment, and ghoſtly ſtrength and aſſiſtances to perform faithfully whatſoever I ſhall

intend piously. Enrich my understanding with an eternal treasure of Divine truths, that I may know thy will; and thou who workest in us to will and to doe of thy good pleasure, teach me to obey all thy Commandments, to believe all thy Revelations, and make me partaker of all thy gracious promises.

VI.

TEach me to watch over all my waies, that I may never be surprised by sudden temtations or a careless spirit, nor ever return to folly and vanity. Set a watch, O Lord, before my mouth, and keep the door of my lips, that I offend not in my tongue neither against piety nor charity. Teach me to think of nothing but thee, and what is in order to thy glory and service; to speak nothing but thee and thy glories; and to do nothing but what becomes thy servant whom thy infinite mercy by the graces of thy holy Spirit hath sealed up to the day of Redemption.

VII.

LEt all my passions and affections be so mortified and brought under the dominion of grace, that I may never by deliberation and purpose, nor yet by levity, rashness, or inconsideration offend thy Divine Majesty. Make me such as thou wouldst have me to be: strengthen my faith, confirm my hope, and giue me a daily encrease of charity, that this day and ever I may serve thee according to all my opportunities and capacities: growing from grace to grace, till at last by thy mercies I shall receive the consummation and perfection of grace, even the glories

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of thy Kingdom in the full fruition of the face and excellencies of God the Father, the Son, and the holy Ghoſt: to whom be glory and praiſe, honour and adoration given by all Angels, and all Men, and all creatures. now and to all eternity. *Amen.*

¶ *To this may be added the prayer of interceſſion for others whom we are bound to remember; which is at the end of the foregoing Prayer: or elſe you may take ſuch ſpecial Prayers which follow at the end of the fourth Chapter* [for Parents, for children, &c.]

After which conclude with this ejaculation,

Now and in all tribulation and anguiſh of ſpirit, in all dangers of ſoul and body, in proſperity and adverſity, in the hour of death, and in the day of judgment, holy, and moſt bleſſed Saviour Jeſus, have mercy upon me, ſave me and deliver me and all faithfull people. *Amen.*

¶ *Between this and Noon uſually are ſaid the publick prayers appointe by Authority: to which all the Clergie are obliged, and other devout perſons that have leiſure to accompany them.*

¶ *Afternoon or at any time of the day, when a devout perſon retires into his cloſet for private Prayer, or ſpiritual exerciſes, he may ſay the following devotions.*

An exerciſe to be uſed at any time of the day.

IN the name of the Father, and of the Son, &c. Our Father, &c.

The Hymn collected out of the Psalms, recounting the excellencies and greatneſſe of God.

O be joyful in God all ye lands: ſing praiſes unto the honour of his Name, make his Name to be glorious. ✶ O come hither and behold the works of God, how wonderful he is in his doings toward the children of men.

He ruleth with his power for ever: He is the Father of the fatherleſſe, and defendeth the cauſe of the widow, even God in his holy habitation.

He is the God that maketh men to be of one minde in a houſe, and bringeth the priſoners out of captivity: but letteth the runnagates continue in ſcarceneſs.

It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder. ✶ It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation, the voice of the Lord is a glorious voice.

Let all the Earth fear the Lord, ſtand in awe of him all ye that dwell in the world: Thou ſhalt ſhew us wonderfull things in thy righteouſneſs, O God of our ſalvation, thou that art the hope of all the ends of the Earth, and of them that remain in the broad Sea.

Glory be to the Father, &c.

Or this.

O Lord, thou art my God, I will exalt thee: I will praiſe thy Name, for thou haſt done wonderful things: thy counſels of old are faithfulneſs and truth, *Iſa.* 25. 1.

Thou in thy ſtrength ſetſt faſt the Mountains, and art girded about with power. Thou ſtilleſt

ſtilleſt the raging of the Sea, and the noiſe of his waves, and the madneſs of his people.

They alſo that remain in the uttermoſt parts of the Earth ſhall be afraid at thy tokens: thou that makeſt the out-goings of the morning and evening to praiſe thee.

O Lord God of Hoſts, who is like unto thee: thy truth moſt mighty Lord is on every ſide. Among the gods there is none like unto thee, O Lord, there is none that can doe as thou doeſt. For thou art great and doeſt wondrous things: thou art God alone.

God is very greatly to be feared in the councel of the Saints: and to be had in reverence of all them that are round about him.

Righteouſneſs and equity is in the habitation of thy ſeat: mercy and truth ſhall go before thy face. Glory and worſhip are before him: power and honour are in his Sanctuary

Thou Lord art the thing that I long for: thou art my hope even from my youth: through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb: my praiſe ſhall be alwaies of thee.

Glory be to the Father, &c

¶ *After this may be read ſome portion of holy Scripture out of the New Teſtament, or out of the ſapiential books of the Old.* viz: Proverbs Eccleſiaſtes, &c. *becauſe theſe are of great uſe to piety and to civil converſation. Vpon which when you have a while meditated; humbly compoſing your ſelf upon your knees, ſay as followeth:*

Eiaculations.

My help ſtandeth in the name of the Lord, who hath made Heaven and Earth.

Shew the light of thy countenance upon thy ſervant: and I ſhall be ſafe.

Doe well, O Lord, to them that be true of heart: and evermore mightily defend them.

Direct me in thy truth and teach me: for thou art my Saviour and my great Maſter.

Keep me from ſin and death eternal: and from my enemies viſible and inviſible.

Give me grace to live a holy life: and thy favour that I may die a godly and happy death.

Lord hear the prayer of thy ſervant: and give me thy holy ſpirit.

The Prayer.

O Eternal God, merciful and gracious, vouchſafe thy favour and thy bleſſing to thy ſervant: let the love of thy mercies, and the dread and fear of thy Majeſty, make me careful and inquiſitive to ſearch thy will, and diligent to perform it, and to perſevere in the practiſes of a holy life, even till the laſt of my daies.

II.

KEep me, O Lord, for I am thine by creation; guide me, for I am thine by purchaſe, thou haſt redeemed me by the blood of thy Son: and love me with the love of a Father; for I am thy child by adoption and grace: let thy mercy pardon my ſins, thy providence ſecure me from the puniſhments and evils I have deſerved, and thy care watch over me: that I may never any more offend thee:

thee: make me in malice to be a childe; but in understanding, piety, and the fear of God, let me be a perfect man in Christ, innocent and prudent, readily furnished and instructed to every good work.

III.

KEep me, O Lord, from the destroying Angel, and from the wrath of God: let thy anger never rise against me, but thy rod gently correct my follies, and guide me in thy waies, and thy staffe support me in all sufferings and changes. Preserve me from fracture of bones, from noisome, infectious, and sharp sicknesses, from great violences of Fortune and sudden surprises: keep all my senses intire till the day of my death, and let my death be neither sudden, untimely, nor unprovided: let it be after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of thy great and miraculous mercy.

IV.

LEt no riches make me ever forget my self, no poverty ever make me to forget thee: Let no hope or fear, no pleasure or pain, no accident without, no weakness within, hinder or discompose my duty, or turn me from the waies of thy Commandements. O let thy spirit dwell with me for ever, and make my soul just and charitable, full of honesty, full of religion, resolute and constant in holy purposes, but inflexible to evil. Make me humble and obedient, peaceable and pious, let me never envy any mans good, nor deserve to be despised my self: and if I

be, teach me to bear it with meekneſs and charity.

V.

Give me a tender conſcience; a converſation diſcreet, and affable, modeſt and patient, liberal and obliging; a body chaſte and healthful, compitency of living according to my condition, contentedneſs in all eſtates, a reſigned will and mortified affections, that I may be as thou wouldeſt have me, and my portion may be in the lot of the righteous, in the brightneſs of thy countenance, and the glories of eternity. *Amen.*

Holy is our God. Holy is the Almighty. Holy is the immortal. Holy, holy, holy, Lord God of Sabaoth, have mercy upon me.

A form of Prayer for the Evening, to be ſaid by ſuch who have not time, or opportunity to ſay the publick Prayers appointed for this office.

I.

Evening Prayer.

O Eternal God, Great Father of Men and Angels, who haſt eſtabliſhed the Heavens and the Earth in a wonderful order, making day and night to exceed each other: I make my humble addreſſe to thy Divine Majeſtie, begging of thee mercy and protection this night and ever. O Lord pardon all my ſins, my light and raſh words, the vanity and impiety of my thoughts, my unjuſt and uncharitable actions, and whatſoever I have tranſgreſſed againſt thee this day, or at any time before. Behold, O God, my ſoul is troubled in the remembrance of my ſins, in the

the frailty and sinfulness of my flesh exposed to every temptation, and of it self not able to resist any: Lord God of mercy I earnestly beg of thee to give me a great portion of thy grace; such as may be sufficient, and effectual for the mortification of all my sins and vanities and disorders; that as I have formerly served my lust, and unworthy desires, so now I may give my self up wholly to thy service, and the studies of a holy life.

II.

BLessed Lord, teach me frequently and sadly to remember my sins; and be thou pleased to remember them no more: let me never forget thy mercies, and doe thou still remember to doe me good. Teach me to walk alwaies as in thy presence: Ennoble my soule with great degrees of love to thee, and consigne my spirit with great fear, religion and veneration of thy holy Name and laws; that it may become the great imployment of my whole life to serve thee, to advance thy glory, to root out all the accursed habits of sin, that in holiness of life, in humility, in charity, in chastity, and all the ornaments of grace, I may by patience wait for the coming of our Lord Jesus. *Amen.*

III.

TEach me, O Lord, to number my daies, that I may apply my heart unto wisdom, ever to remember my last end, that I may not dare to sin against thee: Let thy holy Angels be ever present with me to keep me in all my waies from the malice and violence of the spirits of darkness, from evil company, and the occasions and opportunities

of evil, from periſhing in popular judgments, from all the waies of ſinfull ſhame, from the hands of all mine enemies; from a ſinful life, and from deſpair in the day of my death: Then, O brighteſt Jeſu, ſhine glorioufly upon me, let thy mercies and the light of thy countenance ſuſtain me in all my agonies, weakneſſes and temptations. Give me opportunity of a prudent and ſpiritual Guide, and of receiving the holy Sacrament; and let thy loving Spirit ſo guide me in the waies of peace and ſafety, that with the teſtimony of a good conſcience and the ſenſe of thy mercies and refreſhment, I may depart this life in the unity of the Church, in the love of God, and a certain hope of ſalvation through Jeſus Chriſt our Lord and moſt bleſſed Saviour. *Amen.*

Our Father, &c.

Another form of Evening Prayer, which may alſo be uſed at bed-time.

Our Father, &c.

Pſal. 121. I Will lift up my eyes unto the hils, from whence cometh my help.

My help cometh of the Lord, which made heaven and earth.

He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep.

The Lord is thy keeper, the Lord is thy ſhade upon thy right hand.

The ſun ſhall not ſmite thee by day: neither the moon by night.

The

The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

The Lord ſhall preſerve thy going out and thy coming in from this time forth for evermore.

Glory be to the Father, &c.

I.

VIſit, I beſeech thee, O Lord, this habitation with thy mercy, and me with thy grace and ſalvation, Let thy holy Angels pitch their tents round about and dwel here, that no illuſion of the night may abuſe me, the ſpirits of darkneſs may not come neer to hurt me, no evil or ſad accident oppreſſe me, and let the eternall ſpirit of the father dwell in my ſoul and body, filling every corner of my heart with light and grace. Let no deed of darkneſs overtake me; and thy bleſſing moſt bleſſed GOD be upon me for ever, through Jeſus Chriſt our Lord. *Amen.*

II.

INto thy hands, moſt bleſſed Jeſu, *I* commend my ſoul and body, for thou haſt redeemed both with thy moſt precious blood. So bleſſe and ſanctifie my ſleep unto me, that it may be temperate, holy and ſafe, a refreſhment to my wearied body to enable it ſo to ſerve my ſoul, that both may ſerve thee with a never failing duty. O let me never ſleep in ſin or death eternal, but give me a watchfull and a prudent ſpirit, that *I* may omit no opportunity of ſerving thee, that whether *I* ſleep or wake live or die, *I* may be thy ſervant and thy childe: that when the work of my life is done, *I* may reſt in the boſome of my

my Lord, till by the voice of the Archangel, the trump of God, I ſhall be awakened and called to ſit down and feaſt in the eternal ſupper of the Lamb. Grant this O Lamb of God for the honour of thy mercies and the glory of thy name, O moſt merciful Saviour and Redeemer Jeſus. *Amen.*

III.

BLeſſed be the God and Father of our Lord Jeſus, who hath ſent his Angels, and kept me this day from the deſtruction that walketh at noon, and the arrow that flieth by day: and hath given me his Spirit to reſtrain me from thoſe evils to which my own weakneſſes, and my evil habits, and my unquiet enemies would eaſily betray me. Bleſſed and for ever hallowed be thy name for that never ceaſing ſhowre of bleſſing by which I live, and am content, and bleſſed, and provided for in all neceſſities, and ſet forward in my duty and way to heaven. * Bleſſing, honour, glory and power, be unto him that ſitteth on the throne, and to the Lamb for ever and ever. *Amen.*

Holy is our God, Holy is the Almighty, Holy is the Immortal. Holy, holy, holy, Lord God of Sabaoth, have mercy upon me.

Ejaculations and ſhort meditations to be uſed in the Night when we wake.

Stand in awe and ſin not: commune with your own heart upon your bed, and be ſtill. I will lay me down in peace and ſleep: for thou Lord only makeſt me to dwell in ſafety.

O Father of Spirits and the God of all fleſh, have mercy and pity upon all ſick and dying

dying Christians, and receive the souls which thou hast redeemed returning unto thee.

Blessed are they that dwell in the heavenly Jerusalem: where there is no need of the Sun, neither of the Moon to shine in it: for the glory of God does lighten it, and the Lamb is the light thereof. And there shall be no night there, and they need no candle, for the Lord God giveth them light, and they shall reign for ever and ever. *Rev.* 21.23.

Meditate on *Jacobs* wrastling with the Angel all night: be thou also importunate with God for a blessing, and give not over till he hath blessed thee.

Meditate on the Angel passing over the children of Israel, and destroying the Egyptians, for disobedience and opression. Pray for the grace of obedience and charity, and for the divine protection.

Meditate on the Angel who destroyed in a night the whole army of the Assyrians for fornication. Call to minde the sins of thy youth, the sins of thy bed; and say with *David, My reins chasten me in the night season, and my soul refuseth comfort.* Pray for pardon and the grace of chastity.

Meditate on the agonies of Christ in the garden, his sadnes and affliction all that night; and thank and adore him for his love that made him suffer so much for thee: and hate thy sins which made it necessary for the Son of God to suffer so much.

Meditate on the four last things. 1. The certainty of death. 2. The terrors of the day of Judgment. 3. The joyes of Heaven. 4. The pains of Hell: and the eternity of both.

think

Thinke upon all thy friends which are gone before thee, and pray that God would grant to thee to meet them in a joyful reſurrection.

The day of the Lord will come as a thief in the night, in the which the heavens ſhall paſſe away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs, looking for and haſtning unto the coming of the day of God? 2 *Pet.* 3. 10, 11.

Lord in mercy remember thy ſervant in the day of judgement.

Thou ſhalt anſwer for me, O Lord my God. In thee, O Lord have I truſted: let me never be confounded. *Amen.*

I Deſire the Chriſtian Reader to obſerve that all theſe offices or forms of Prayer if they ſhould be uſed every day, would not ſpend above an hour and a half: but becauſe ſome of them are double (and ſo but one of them to be uſed in one day) it is much leſſe: and by affording to God one hour in 24, thou mayeſt have the comforts and rewards of devotion. But he that thinks this is too much, either is very buſie in the world, or very careleſſe of heaven. However, I have parted the Prayers into ſmaller portions that he may uſe wh ch, and how many he pleaſe in any one of the forms.

Ad Sect. 2:

A Prayer for holy intention in the beginning and purſuit of any conſiderable action, as Study, Preaching, &c.

O Eternall God, who haſt made all things for man, and man for thy glory, ſanctifie my body and ſoul, my thoughts and my intentions, my words and actions, that whatſoever I ſhall think, or ſpeak, or doe, may be by me deſigned to the glorification of thy Name, and by thy bleſſing it may be effective and ſucceſsful in the work of God, according as it can be capable. Lord turn my neceſſities into virtue, the works of nature into the works of grace, by making them orderly, regular, temperate, ſubordinate and profitable to ends beyond their own proper efficacy: and let no pride or ſelf-ſeeking, no covetouſneſs or revenge, no impure mixture or unhandſome purpoſes, no little ends and low imaginations pollute my ſpirit, and unhallow any of my words and actions: but let my body be a ſervant of my ſpirit, and both body and ſpirit ſervants of Jeſus, that doing all things for thy glory here, I may be partaker of thy glory hereafter through Jeſus Chriſt our Lord. *Amen.*

Ad Sect. 3.

A Prayer meditating and referring to the Divine preſence.

¶ *This Prayer is ſpecially to be uſed in temptation to private ſins.*

O Almighty God infinite and eternal, thou filleſt all things with thy preſence; thou art

art every where by thy eſſence and by thy power, in heaven by Glory, in holy places by thy grace and favour, in the hearts of thy ſervants by thy Spirit, in the conſciences of all men by thy teſtimony and obſervation of us: Teach me to walk alwaies as in thy preſence, to fear thy Majeſtie, to reverence thy wiſdom and omniſcience, that I may never dare to commit any undecency in the eye of my Lord and my Judge, but that I may with ſo much care and reverence demean my ſelf, that my Judge may not be my accuſer, but my advocate: that I expreſſing the belief of thy preſence here by careful walking, may feel the effects of it in the participation of eternal glory through Jeſus Chriſt. *Amen.*

CHAP. II.
Of Chriſtian Sobriety.

Sect. I.
Of ſobriety in the general ſenſe.

CHriſtian Religion in all its moral parts is nothing elſe but the Law of Nature and great Reaſon, complying with the great neceſſities of all the world, and promoting the great profit of all relations, and carrying us through all accidents of variety of chances to that end which God hath from eternal ages purpoſed for all that live according to it, and which he hath revealed in Jeſus Chriſt: and according to the Apoſtles Arithmetick hath but theſe three

parts

parts of it: 1. Sobriety. 2. Juſtice. 3. Religion. *For the grace of God bringing ſalvation hath appeared to all men; teaching us that denying ungodlyneſs and wordly luſts, we ſhould live* 1. *Soberly*, 2. *Righteouſly, and* 3. *Godly in this preſent world, looking for that bleſſed hope and glorious appearing of the great God and our Saviour Jeſus Chriſt.* The firſt contains all our deportment in our perſonal and private capacities, the fair treating of our bodies, and our ſpirits. The ſecond enlarges our du y in all relations to our Neighbour. The third contains the offices of direct Religion, and entercourſe with God. Tit 2,11,12.

Chriſtian ſobriety is all that duty that concerns our ſelves in the matter of *meat* and *drink* and *pleaſures* and *thoughts*, and it hath within it, the duties of 1. *Temperance*. 2. *Chaſtity*. 3. *Humility*. 4. *Modeſt y*. 5. *Content*.

It is a uſing ſeverity, denial, and fruſtration of our appetite when it grows unreaſonable in any of theſe inſtances: the neceſſity of which we ſhall to beſt purpoſe underſtand, by conſidering the evil conſequences of ſenſuality, effeminacy or fondneſs after carnal pleaſures.

Evil conſequents of voluptuouſneſs or Senſuality.

1. A longing after ſenſual pleaſures is a diſſolution of the ſpirit of a man, and makes it looſe, ſoft, and wandring unapt for noble, wiſe, or ſpiritual imployments; becauſe the principles upon which pleaſure is choſen and purſued, are ſottiſh, weak, and unlearned,

Tu ſi animum vicisti potius quàm animus te eſt quod gaudeas:
Qui animum vincunt quàm quos animus, ſemper plebiores fiunt.
Trinum.

ſuch

such as preferre the body before the soul, the appetite before reason, sense before the spirit, the pleasures of a short abode, before the pleasures of eternity.

2. The nature of sensual pleasure is vain, empty, and unsatisfying, biggest alwaies in expectation, and a meer vanity in the enjoying, and leaves a sting and thorn behinde it, when it goes off. Our laughing if it be loud and high commonly ends in a deep sigh, and all the instances of pleasure have a sting in the tail, though they carry beauty on the face and sweetness on the lip.

3. Sensual pleasure is a great abuse to the Spirit of a man being a kinde of fascination or witchcraft blinding the understanding and enslaving the will. And he that knows he is free-born or redeemed with the blood of the Son of God, will not easily suffer the freedom of his soul to be intangled and rifled.

Μόνοις δὲ ἡμῖν πωλεῖς τὸ σεαυτῦ φορτίοις ἐνθέοις εἰ μὴ δι' ἄλλο, μὴ ὀλίγου αὐτῶν πωλοῦντος, Arrian. c. 21. 1.

4. It is most contrary to the state of a Christian whose life is a perpetual, exercise, a wrastling and warfare, to which, sensual pleasure disables him, by yielding to that enemy with whom he must strive if ever he will be crowned. And this argument the Apostle intimated: *He that striveth for masteries is temperate in all things: Now they doe it to obtain a corruptible crown, but we an incorruptible.*

Θέλεις ἰλύσπα γενέσθαι; δεῖ σ' ἀλλαχοῦ, ἀναγκαστέον, ἀπέχεσθαι πάντων, ὧν μὲ ζημιοῦσι τὰ παίκτα, &c. Epist. cap 34.

1 Cor. 9. 25.

5. It is by a certain consequence the greatest impediment in the world to martyrdom: that being a fondness, this being a cruelty to thee

the flesh: to which a Christian man arriving by degrees must first have crucified the lesser affections: for he that is overcome by little arguments of pain, will hardly consent to lose his life with torments.

Degrees of Sobriety.

Against this voluptuousness, sobriety is opposed in *three degrees*:

1. *A despite or disaffection to pleasures,* or a resolving against all entertainment of the instances and temptations of sensuality, and it consists in the internal faculties of will and understanding, decreeing and declaring against them, disapproving and disliking them upon good reason and strong resolution.

2. *A fight and actual warre* against all the temptations and offers of sensual pleasure in all evil instances and degrees: and it consists in prayer, in fasting, in cheap diet, and hard lodging, and laborious exercises, and avoiding occasions, and using all arts and industry of fortifying the Spirit, and making it severe, manly and Christian.

3. *Spiritual pleasure* is the highest degree of *Sobriety*, and in the same degree in which we relish and are in love with spiritual delights, the hidden *Manna*, with the sweetnesses of devotion, with the joyes of thanksgiving, with rejoicings in the Lord with the comforts of hope, with the deliciousness of charity, and alms-deeds, with the sweetness of a good conscience, with the peace of meekness and the felicities of a contented spirit: in the same degree we disrelish and loath the husks of swinish lusts, and the parings of the apples Apoc. 2. 17.

apples of *Sodom*: and the taſt of ſinful pleaſures is unſavoury as the Drunkards vomit.

Rules for ſuppreſſing voluptuouſneſs.

The precepts and advices which are of beſt and of general uſe in the curing of ſenſuality are theſe:

1. Accuſtom thy ſelf to cut off all ſuperfluity in thy proviſions of thy life: for our deſires will enlarge beyond the preſent poſſeſſion ſo long as all the things of this world are unſatisfying: if therefore you ſuffer them to extend beyond the meaſures of neceſſity or moderated conveniency, they will ſtill ſwell: but you reduce them to a little compaſſe, when you make nature to be your limit. We muſt more take care that our deſires ſhould ceaſe, then that they ſhould be ſatisfied: and therefore reducing them to narrow ſcantlings and ſmall proportions, is the beſt inſtrument to redeem their trouble and prevent the dropſie, becauſe that is next to an univerſal denying them: it is certainly a paring off from them all unreaſonableneſs and irregularity. *For whatſoever covets unſeemely things, and is apt to ſwell to an inconvenient bulk is to be chaſtened and tempered: and ſuch are ſenſuality, and a Boy, ſaid the Philoſopher.*

Deſideria tua parvo redime, hoc tu tantùm curare debes ut deſinant. Senec.

L. 3. Eth. c. 12.

Facilius eſt initia affectuum prohibere quàm imperum regere Senec. ep. 86.

2. Suppreſſe your ſenſual deſires in their firſt approach: for then they are leaſt, and thy faculties and election are ſtronger; but if they in their weakneſs prevail upon thy ſtrengths, there will be no reſiſting them when they are increaſed, and thy abilities leſſened: *you ſhall ſcarce obtaine of them to end, if you ſuffer them to begin.*

3. Divert

3. Divert them with some laudable imployment, and take off their edge by inadvertency, or a not attending to them. For since the faculties of a man cannot at the same time with any sharpness attend to two objects, if you imploy your spirit upon a book or a bodily labour, or any innocent and indifferent imployment, you have no room left for the present trouble of a sensual temptation, For to this sense it was that *Alexander* told the Queen of *Caria*, that his Tutor *Leonidas* had provided two Cooks for him [Hard marches all night, and a small dinner the next day:] these tamed his youthfull aptnesses to dissolution, so long as he eat of their provisions.

4. Look upon pleasures not upon that side that is next the Sun, or where they look beauteously, that is, as they come towards you to be injoyed; for then they paint, and smile, and dresse themselves up in tinsel and glasse, gems and counterfeit imagery: but when thou hast rifled and discomposed them with enjoying their false beauties, and that they begin to go off, then behold them in their nakedness and wearines: See what a sigh and sorrow, what naked unhansome proportions and a filthy carkasse they discover; and the next time they counterfeit, remember what you have already discovered, and be no more abused. And I have known some wise persons have advised to cure the passions and longings of their children by letting them taste of every thing they passionately

Voluptates abeuntes fastidio & pœnitentiâ plenas animis nostris natura subjecit, quo minùs cupidè rapiantur. Senec.

Lætæ veniæ Venus, tristis abire solet.

nately fancied: for they ſhould be ſure to finde leſſe in it then they looked for, and the impatience of their being denyed would be looſened and made ſlack: and when our wiſhings are no bigger then the thing deſerves, and our uſages of them according to our needs (which may be obtained by trying what they are, and what good they can doe us) we ſhall finde in all pleaſures ſo little entertainment, that the vanity of the poſſeſſion will ſoon reprove the violence of the appetite, And if this permiſſion be in innocent inſtances, it may be of good uſe: But *Solomon* tried it in all things, taking his fill of all pleaſures: and ſoon grew weary of them all. The ſame thing we may doe by reaſon which we doe by experience, if either we will look upon pleaſures as we are ſure they look when they goe off, after their enjoyment, or if we will credit the experience of thoſe men who have taſted them and loathed them.

5. Often conſider, and contemplate the joyes of heaven, that when they have filled thy deſires which are the ſails of the ſoul, thou mayeſt ſteer onely thither, and never more look back to *Sodom*. And when thy ſoul dwels above, and looks down upon the pleaſures of the World they ſeem like things at diſtance, little and contemptible, and men running after the ſatiſfaction of their ſottiſh appetites ſeem fooliſh as fiſhes, thouſands of them runing after a rotten worm that covers a deadly hook; or at the beſt but like children with great noiſe purſuing a bubble riſing from a wallnut-ſhel, which ends ſooner then the noiſe.

6. To

6. To this, the example of Christ and his Apostles; of *Moses* and all the Wise men of all ages of the world will much help: who understanding how to distinguish good from evil, did choose a sad and melancholy way to felicity, rather then the broad, pleasant and easie path to folly and misery.

But this is but the general. Its first particular is temperance.

SECT. II.

Of Temperance in Eating and Drinking.

SObriety is the bridle of the passions of desire, and Temperance is the bit and curb of that bridle, a restraint put into a mans mouth, a moderate use of meat and drink, so as may best consist with our health, and may not hinder but helpe the works of the soul by its necessary supporting us, and ministring cheerfulness and refreshment. Ἡ σωφροσύνη] Χαλινὸς τῆς ἐπιθυμίας καὶ ἡνία τοῦ ἡνιόχου μέσον.

Temperance consists in the actions of the soul principally: for it is a grace that chooses natural means in order to proper and natural and holy ends: it is exercised about eating and drinking because they are necessary: but therefore it permits the use of them only as they minister to lawful ends, it does not eat and drink for pleasure, but for need, and for refreshment, which is a part or a degree of need. *I* deny not but eating and drinking *may be*, and in healthful bodies *always is* with pleasure: because there is in nature no greater pleasure, then that all the appetites which God hath made should be satisfied: and a man may choose a morsell that is pleasant, the

the leſſe pleaſant being rejected as being leſſe uſeful, leſſe apt to nouriſh, or more agreeing with an infirm ſtomach, or when the day is feſtival, by order, or by private joy. In all theſe caſes it is permitted to receive a more free delight, and to deſigne it too, as the leſſe principal: that is, that the chief reaſon why we chooſe the more delicious, be the ſerving that end for which ſuch refreſhments and choices are permitted. But when delight is the only end and reſts it ſelf, and dwells there long, then eating and drinking is not a ſerving of God, but an inordinate action; becauſe it is not in the way to that end whither God directed it. But the chooſing of a delicate before a more ordinary diſh is to be done as other humane actions are, in which there are no degrees and preciſe natural limits deſcribed, but a latitude is indulged: it muſt be done moderately, prudently, and according to the accounts of wiſe, religious, and ſober men; and then God who gave us ſuch variety of creatures, and our choice to uſe which we will, may receive glory from our temperate uſe, and thankſgiving, and we may uſe them indifferently without ſcruple, and a making them to become ſnares to us, either by too licentious and ſtudied uſe of them, or too reſtrained and ſcrupulous fear of uſing them at all, but in ſuch certain circumſtances in which no man can be ſure he is not miſtaken.

But temperance in meat and drink is to be eſtimated by the following meaſures.

Meaſures

1. *Eat not before the time*, unleſſe neceſſity, or charity, or any intervening accident, which may make it reaſonable and prudent ſhould happen. Remember it had almoſt coſt *Jonathan* his life becauſe he taſted a little honey before the ſun went downe, contrary to the Kings commandment, and although a great need which he had, excuſed him from the ſin of gluttony, yet it is inexcuſable when thou eateſt before the uſual time, and thruſteſt thy hand into the diſh unſeaſonably, out of greedineſs of the pleaſure, and impatience of the delay.

2. *Eat not haſtily and impatiently*, but with ſuch decent and timely action, that your eating be a humane act, ſubject to deliberation and choice, and that you may conſider in the eating: whereas he that eats haſtily, cannot conſider particularly of the circumſtances, degrees, and little accidents and chances that happen in his meal; but may contract many little undecencies, and be ſuddenly ſurpriſed.

3. *Eat not delicately, or nicely*, that is, be not troubleſome to thy ſelf or others in the choice of thy meats, or the delicacy of thy ſauces. It was imputed as a ſin to the ſons of Iſrael, that they loathed Manna and longed for fleſh: *the quails ſtuck in their noſtrils, and the wrath of God fell upon them*. And for the manner of dreſſing, the ſõs of *Eli* were noted of indiſcreet curioſity: they would not have the fleſh boiled, but raw, that they might *roſt it with fire*. Not that it was a ſin to eat it, or

desire meat roſted; but that when it was appointed to be boiled, they refuſed it; which declared an intemperate and a niee palate. It is lawful in all ſenſes to comply with a weak and a nice ſtomach: but not with a nice and curious palate. When our health requires it, that ought to be provided for; but not ſo, our ſenſuality and intemperate longings. *Whatſoever is ſet before you, eat*; if it be provided for you, you may eat it, be it never ſo delicate; and be it plaine and common, ſo it be wholſome and fit for you, it muſt not be refuſed upon curioſity; for every degree of that, is a degree of intemperance.

Fœlix initium prior ætas contenta dulcibus arvis,
Facilèque ſera ſolebat jejunia ſolvere glande,
Arbuteos fœtus, montánque fragra legebant.
Boeth: l. 1. de conſol.

Happy and innocent were the ages of our forefathers, who eat herbs and parched corn, and drank the pure ſtream, and broke their faſt with nuts and roots; and when they were permitted fleſh, eat it only dreſſed with hunger end fire; and the fiirſt ſauce they had was bitter herbs, and ſometimes bread dipt in vinegar. But in this circumſtance moderation is to be reckoned in proportion to the preſent cuſtoms, to the company, to education, and the judſtmeut of honeſt and wiſe perſons, and the neceſſities of nature.

4. *Eat not too much*: load neither thy ſtomach nor thy underſtanding. *If thou ſit at a bountiful table be not greedy upon it, and ſay not there is much meat on it. Remember that a wicked Eye is an evil thing: and what is crea ed more wicked then an eye? Therefore it weepeth upon every occaſion. Strech not thy hand whitherſoever it looketh, and thruſt*

not with him into the dish. A very little is sufficient for a man well nurtured and he fetcheth not his winde short upon his bed.

Signes and effects of Temperance.

We shall best know that we have the grace of Temperance by the following signs, which are as so many arguments to engage us also upon its study and practise.

1. A temperate man is modest; greedinesse is unmannerly and rude. And this is intimated in the advise of the son o *Sirach*. *When thou sittest amongst many reach not thy hand out first of all. Leave off first for manners sake, and be not unsatiable lea t thou offend.* * 2. Temperance is accompanied with gravity of deportement: greedines is garish and rejoices loosly at the sight of dainties

Cicero vocat temperantiam ornatum vitæ, in quo decorum illud & honestum situm est.

*3. Sound. but moderate sleep is its signe and its effect. *Sound sleep cometh of moderate eating he riseth early and his wits a e with him** 4. A spirituall joy and a devout prayer. * 6A suppresed and seldom anger. 6* . A command of our thoughts & passions. 7. A seldō returning and a never prevailing temptation. * 8 To which adde, that a temperate person is not curious of fancies and deliciousnes. He thinkes not much, and speaks not often of meat and drink; hath a haelthful body, and long life, unlesse it be hinderd by some other accident; whereas to gluttony *the paine of watching and choler the pangs of the belly* are continuall company: And therefore *Stratonicus* said handsomly concerning the luxury of the *Rhodians*, they built

houſes as if they were immortal, but they feaſted as if they meant to live but a little while. And *Antipater* by his reproach of the old glutton *Demades* well expreſſed the baſeneſs of this ſin, ſaying, that *Demades* now old and alwaies a glutton, was like a ſpent ſacrifice, nothing left of him but his belly and his tongue, all the man beſides, is gone.

Plutarch: de exped. divit.

Of drunkenneſſe.

But I deſire that it be obſerved; that becauſe intemperance in eating is not ſo ſoon perceived by others as immoderate drinking, and the outward viſible effects of it are not either ſo notorious or ſo ridiculous, therefore gluttony is not of ſo great diſreputation amongſt men as drunkenneſs: yet according to its degree it puts on the greatneſs of the ſinne before God, and is moſt ſtrictly to be attended to, leaſt we be ſurpriſed by our ſecurity and want of diligence; and the intemperance is alike criminal in both, according as the affections are either to the meat or drink. Gluttony is more uncharitable to the body, and drunkenneſs to the ſoule, or the underſtanding part of man; and therefore in Scripture is more frequently forbidden and declaimed againſt, then the other: and Sobriety hath by uſe obtained to ſignifie Temperance in drinking.

Drunkenneſs is an immoderate affection, and uſe of drink. That I call immoderate, that is beſides or beyond that order of good things, for which God hath given us the uſe

of drink. The ends are; digeſtion of our meat, cheerfulneſs and refreſhment of our ſpirits, or any end of health; *beſides* which, if we go, or at any time *beyond* it, it is inordinate and criminal, it is the vice of drunkenneſs. It is forbidden by our bleſſed Saviour in theſe words: [*Take heed to your ſelves leaſt at any time your hearts be overcharged with ſurfeiting and drunkenneſſe*] *Surfeiting* that is the evil effects, the ſottiſhneſs and remaining ſtupidity of habitual, or of the laſt nights *drunkenneſſe*. For Chriſt forbids both the actual and the habitual intemperance; not only the effect of it, but alſo the affection to it: for in both there is ſin. He that drinks but little, if that little make him drunk, and if he know beforehand his own infirmity, is guilty of *ſurfeiting* not of *drunkenneſſe*. But he that drinks much and is ſtrong to bear it, and is not deprived of his reaſon violently, is guilty of the ſin of *drunkenneſſe*. It is a ſinne not to prevent ſuch uncharitable effects upon the body and underſtanding: And therefore a man that loves not the drink is guilty of *ſurfeiting* if he does not watch to prevent the evil effect: and it is a ſin, and the greater of the two, inordinately to love or to uſe the drink, though the *ſurfieting*, or violence doe not follow. Good therefore is the counſel of the ſon of *Syrach*: *Shew not thy valiantneſs in wines for wine hath deſtroyed many.*

Luk. 21. 34.

Κραιπάλη καὶ μέθη ἐσχάτη, καὶ μέθη χόλος ἀποτροπιάς Scol. in Ariſtoph.

Idem fere apud Plutarch. vinolentia animi quandam remiſſionem & levitatem, *ebrietas* futilitatem ſignificat. Plutarch. de garrul.

Evil conſequents to drunkenneſs.

Prov 23.29. Eccluſ. 31. 20. The evils and ſad conſequents of drunkenneſſe (the conſideration of which are as ſo many arguments to avoid the ſin) are to this ſenſe reckoned by the writers of holy Scripture, and other wiſe perſonages of the world. 1. It cauſeth woes and miſchief, wounds and ſorrow, ſin and ſhame*; it maketh bitterneſs of ſpirit, brawling and quarrelling, it increaſeth rage and leſſeneth ſtrength, it maketh red eyes, and a looſe and babling tongue. 2. It particularly miniſters to luſt, and yet diſables the body; ſo that in effect it makes man wanton as a Satyr, and impotent as age: And *Solomon* in enumerating the evils of this vice adds this to the account: *Thine eyes ſhall behold ſtrange women; and thy heart ſhall utter perverſe things:* as if the drunkard were only deſire, and then impatient, muttering and enjoying like an Eunuch imbracing a woman. 3. It beſots and hinders the actions of the underſtanding, making a man brutiſh in his paſſions, and a fool in his reaſon; and differs nothing from madneſſe, but that it is voluntary, and ſo is an equal evil in nature, and a worſe in manners. 4. It takes off all the guards, and lets looſe the reins of all thoſe evils to which a man is by his nature, or by his evil cuſtoms inclined; and from which he is reſtrained by reaſon and ſevere principles. Drunkenneſſe calls off the Watch-men from their towers, and then all the evils that can proceed

* *Multa faciunt ebrii quæ poſtea fabrios pudet.* Senec.

Prov 23.33

Inſaniæ comes eſt ira contubernalis ebrietas. Plutarch.

Corpus onuſtum
Heſternis vitiis animum quoque prægravat. Horat.

Ebrietas eſt voluntaria inſania. Senec.

proceed from a looſe heart, and an untied tongue, and a diſſolute ſpirit, and an unguarded, unlimited will, all that we may put upon the accounts of drunkenneſs. 5. It extinguiſheth and quenches the Spirit of God, for no man can be filled with the Spirit of God and with wine at the ſame time; And therefore Saint *Paul* makes them excluſive of each other. *Be not drunk with wine wherein is exceſſe but be filled with the Spirit*: And ſince *Joſephs* cup was put into *Benjamins* ſack, no man had a divining goblet. 6. It opens all the Sanctuaries of Nature, and diſcovers the nakednſſe of the ſoul, all its weakneſſes and follies; it multiplies ſins and diſcovers them; it makes a man uncapable of being a private friend, or a publick Counſeller. 7. it taketh a mans ſoul into ſlavery and impriſonment more then any vice whatſoever, becauſe it diſarmes a man of all his reaſon and his wiſdom, whereby he might be cured, and therefore commonly grows it upon him with age: a drunkard being ſtill more a fool and leſſe a man. I need not adde any ſad examples, ſince all ſtory and all ages have too many of them. *Amnon* was ſlaine by hih brother *Abſalom* when he was warm and high with wine. *Simon* the High Prieſt and two of his ſons were ſlain by their brother at a drunken feaſt. *Holofernes* was drunk when *Judith* ſlew him: and all the great things that *Daniel* ſpake of *Alexander* were drowned with a ſurfeit of one nights intempe-

Ephes 5. 18.

Οἶνός τοι τρώτε μαλιόδρασε ἠδ' ἄλλας
Βλάπτει, ὅς ἄν μιν χαδὸν ἐπὶν μὴ' αἰσιμα εἰδῇ.
Homer.

Prov 31. 4.

οὐκ ἐς μεθύσκεσθαι ἄνακτας ἐπὶ δὲ κρατερὸν πῖνειν οὐδὲ τι μᾶλλον ἐπὶ δὲ δύνασθαι ὀπάζειν.
Phiſiem.

Alexandri intemperata libendi

& ille Herculanus ac fatalis ſcybus perdidit.

rance: and the drunkenneſs of *Noah* and *Lot* are upon record to eternal ages, that in thoſe early inſtances, and righteous perſons, and leſſe criminal drunkenneſs then is that of Chriſtians in this period of the world, God might ſhow that very great evils are prepared to puniſh this vice; no leſſe then ſhame, and ſlavery, and inceſt, the firſt upon *Noah*, the ſecond upon one of his ſons, and the third in the perſon of *Lot*.

Signes of drunkenneſſe,

But if it be enquired concerning the periods and diſtinct ſignifications of this crime, and when a man is ſaid to be drunk? To this I anſwer, That drunkenneſſe is in the ſame mannner to be judged as ſickneſs. As every ilneſſe or violence done to health in every part of its continuance is a part or degree of ſickneſſe: ſo is every going off from our natural and common temper and our uſual ſeverity of behaviour, a degree of drunkenneſs. He is not only drunk that can drink no more; for few are ſo; but he hath ſinned in a degree of drunkenneſe who hath done any thing towards it beyond his proper meaſure. But its parts and periods are uſually thus reckoned: 1. Apiſh geſtures. 2. Much talking. 3. Immoderate laughing. 4. Dulneſs of ſenſe. 5. Scurrility, that is, wanton, or jeering, or abuſive language, 6. An uſeleſſe underſtanding. 7. Stupid ſleep. 8. Epilepſies, or fallings, and reelings and beaſtly vomitings. The leaſt of theſe, even when the tongue begins to be untied, is a degree of drunkenneſs.

But

But that we may avoid the ſin of intemperance in meats and drinks, beſides the former rules of meaſures, theſe councels alſo may be uſeful.

Rules for obtaining Temperance.

1. Be not often preſent at feaſts, nor at all in diſſolute company, when it may be avoided; for variety of pleaſing objects ſteals away the heart of man: and company is either violent or enticing; and we are weak or complying, or perhaps deſirous enough to be abuſed. But if you be unavoidably or indiſcreetly ingaged, let not miſtaken civility or good nature engage thee, either to the temptation of ſtaying (if thou underſtandeſt thy weakneſs) or the ſin of drinking inordinately.

2. Be ſevere in your iudgment concerning your proportions. and let no occaſion make you enlarge farre beyond your ordinary. For a man is ſurpriſed by parts; and while he thinks one glaſſe more will not make him drunk, that one glaſſe hath diſabled him from well diſcerning his preſent condition and neighbour danger: *While men think themſelves wiſe they become fools*: they think they ſhall taſt the aconite and not die, or crown their heads with juice of poppie and not be drowſie; and if they drink off the whole vintage, ſtill they think they can ſwallow another goblet.* But remember this, when ever you begin to conſider whether you may ſafely take one draught more, it is then high time to give over. let that be accounted a ſigne late enough to breake off:

* *Senec. ep. 83. ebrii bc. becimo ſaltem nemo e quo here exercho nocturno.*

for every reaſon to doubt, is a ſufficient reaſon to part the company.

3. Come not to table but when thy need invites thee: and if thou beeſt in health, leave ſomething of thy appetite unfilled, ſomething of thy natural heat unimployed, that it may ſecure thy digeſtion, and ſerve other needs of nature or the ſpirit

4. Propound to thy ſelf (if thou beeſt in a capacity) a conſtant rule of living, of eating and drinking, which though it may not be fit to obſerve ſcrupulouſly, leſt it become a ſnare to thy conſcience, or indanger thy health upon every accidental violence: yet let not thy rule be broken often nor much, but upon great neceſſity and in ſmall degrees.

Vil intereſt fuxe us ſceleri, quod facias, an ſcire?

5. Never urge any man to eat or drink beyond his own limits, and his own deſires. He that does otherwiſe is drunk with his brothers ſurfeit, and reels and falls with his intemperance, that is, the ſin of drunkeneſs is upon both their ſcores, they both lie wallowing in the guilt.

6. Uſe S. *Pauls* inſtruments of Sobriety. *Let us who are of the day be ſober, putting on the breſtplate of faith and love, and for an helmet the hope of ſalvation.* Faith, Hope and Charity are the beſt weapons in the world to fight againſt intemperance. The faith of the Mahometans forbids them to drink wine, and they abſtain religiouſly, as the ſons of *Rechab*: and the faith of Chriſt forbids drunkenneſs to us; and therefore is infinitely more powerful to ſuppreſſe this vice, when we remember that *we are Chriſtians*, and to abſtain

abſtain from drunkenneſſe and gluttony is part of the Faith and Diſcipline of Jeſus, and that with theſe vices, neither our love to God, nor our hopes of heaven can poſſibly conſiſt; and therefore when theſe enter the heart, the others goe out at the mouth: for this is the Devil that is caſt out by faſting and prayer, which are the proper actions of theſe graces.

7. As a purſuance of this Rule, it is a good advice, that as we begin and end all our times of eating with prayer and thankſgiving: ſo at the meal we remove and carry up our minde and ſpirit to the Celeſtial table, often thinking of it, and often deſiring it; that by enkindling thy deſire to Heavenly banquets, thou mayeſt be indifferent and leſſe paſſionate for the Earthly.

8. Mingle diſcourſes pious, or in ſome ſenſe profitable, and in all ſenſes charitable and innocent, with thy meal, as occaſion is miniſtred.

9. Let your drink ſo ſerve your meat, as your meat doth your health; that it be apt to convey and digeſt it, and refreſh the ſpirits; but let it never go beyond ſuch a refreſhment as may a litle lighten the preſent load of a ſad or troubled ſpirit; never to inconvenience, lightneſs, ſottiſhneſs, vanity, or intemperance: and know that the looſing the bands of the tongue, and the very firſt diſſolution of its duty, is one degree of the intemperance.

10. In all caſes be careful that you be not brought under the power of ſuch things which otherwiſe are lawful enough in the uſe.

uſe. *All things are lawful for me but I will not be brought under the power of any thing*, ſaid *S. Paul*. And to be perpetually longing, and impatiently deſirous of any thing, ſo that a man cannot abſtain from it, is to loſe a mans liberty, and to become a ſervant of meat and drink, or *ſmoke*: And I wiſh this laſt inſtance were more conſidered by perſons who little ſuſpect themſelves guilty of intemperance, though their deſires are ſtrong and impatient, and the uſe of it perpetual and unreaſonable to all purpoſes, but that they have made it habitual, and neceſſary as intemperance it ſelf is made to ſome men.

11. Uſe thoſe advices which are preſcribed as inſtruments to ſuppreſſe voluptuouſneſſe in the foregoing ſection.

SECT. III.

Of Chaſtity.

READER ſtay, and read not the advices of the following Section, unleſſe thou haſt a chaſte ſpirit, or deſireſt to be chaſte, or at leaſt art apt to conſider whether thou ought or no. For there are ſome ſpirits ſo Atheiſtical, and ſome ſo wholy poſſeſſed with a ſpirit of uncleanneſſe, that they turn the moſt prudent and chaſt diſcourſes into dirt and filthy apprehenſions: like cholerick ſtomacks changing their very Cordials and medicines into bitterneſſe; and a literal ſenſe turning the grace of God into wantonneſs: *They ſtudy caſes of conſcience in the matter of carnal ſins, not to avoid, but to learne waies how to offend God and pollute their own ſpirits:*

and I

and ſearch their houſes with a Sun beam, that they may be inſtructed in all the corners of naſtineſs. I haue uſed all the care I could, in the following periods, that I might neither be wanting to aſſiſt thoſe that need it, nor yet miniſter any occaſion of fancy or vainer thoughts to thoſe that need them not. If any man will ſnatch the pure taper from my hand, and hold it to the Devil, he will only burn his own fingers, but ſhall not rob me of the reward of my care and good intention ſince I haue taken heed how to expreſſe the following duties, and given him caution how to read them.

CHaſtity is that duty which was myſtically intended by GOD in the law of Circumciſion. It is the circumciſion of the heart, the cutting off *all ſuperfluity of naughtineſſe*, and a ſupreſſion of all irregular deſires in the matter of ſenſual or carnal pleaſure. I call all deſires irregular and ſinful that are not ſanctified; 1. By the holy inſtitution, or by being within the protection of marriage. 2. By being within the order of nature. 3. By being within the moderation of Chriſtian modeſty. *Againſt the firſt* are, fornication, adultery, and all voluntary pollutions of either ſex. *Againſt the ſecond* are all unnatural luſts, and inceſtuous mixtures. *Againſt the third* is all immoderate uſe of permitted beds; concerning which, judgment is to be made as concerning meats and drinks; there being no certain degree of frequency or intenſion preſcribed to all perſons, but it is to be ruled as the other actions of a man by

proportion

proportion to the end, by the dignity of the perſon in the honour and ſeverity of being a Chriſtian, and by other circumſtances, of which I am to give account.

Chaſtity is that grace which forbids and reſtrains all theſe, keeping the body and ſoul pure in that ſtate in which it is placed by God, whether of the ſingle or of the married life. Concerning which our duty is thus deſcribed by S. *Paul*: *For this is the will of God, even our ſanctification, that ye ſhould abſtain from fornication: that every one of you ſhould know how to poſſeſſe his veſſel in ſanctification and honour: Not in the luſt of concupiſcence, even as the Gentiles which know not God.* 1 Theſſ. 3. 4, 5.

Chaſtity is either *abſtinence* or *continence*. *Abſtinence* is that of Virgins or Widows: *Continence* of married perſons. *Chaſte marriages* are honourable and pleaſing to God: *Widowhood* is pitiable in its ſolitarineſs and looſe, but amiable and comely when it is adorned with gravity and purity, and not ſullied with remembrances of the paſſed licenſe, nor with preſent deſires of returning to a ſecond bed. But *Virginity* is a life of Angels, the enamel of the ſoul, the huge advantage of religion, the great opportunity for the retirements of devotion: and being empty of cares it is full of prayers: being unmingled with the world, it is apt to converſe with God: and by not feeling the warmth of a too forward and indulgent nature, flames out with holy fires, till it be burning like the Cherubim and the moſt extaſied order of holy and unpolluted Spirits.

Virginitas eſt in carne corruptibili incorruptionis perpetua meditatio S. Aug. l. de Virg. c. 13.

Natural

Natural virginity of it ſelf is not a ſtate more acceptable to God: but that which is choſen and voluntary in order to the conveniences of Religion and ſeparation from wordly incombrances, is therefore better then the married life; not that it is more holy, but that it is a freedom from cares, an opportunity to ſpend more time in ſpiritual imployments; it is not allayed with buſineſſes and attendances upon lower affairs: and if it be a choſen condition to theſe ends; it containeth in it a victory over luſts, and greater deſires of Religion, and ſelf-denial, and therefore is more excellent then the married life, in that degree in which it hath greater religion and a greater mortification, a leſſe ſatisfaction of naturall deſires, and a greater fulneſſe of the ſpiritual: and juſt ſo is to expect that little coronet or ſpecial reward which God hath prepared (extraordinary and beſides the great Crown of all faithful ſouls) for thoſe *who have not defiled themſelves with women, but follow the* Virgin *Lamb for ever.* Apoc. 14.4. Iſa. 56. 45.

But ſome married perſons even in their marriage doe better pleaſe God then ſome Virgins in their ſtate of virginity: They by giving great example of conjugal affection, by preſerving their faith unbroken, by educating children in the fear Of God, by patience and contentedneſs, and holy thoughts and the exerciſe of virtues proper to that ſtate, doe not only pleaſe God, but doe in a higher degree then thoſe Virgins whoſe piety is not anſwerable to their great opportunities and advantages,

How-

However, married persons, and Widows, and Virgins are all servants of God and coheirs in the inheritance of Jesus, if they live within the restraints and laws of their particular estate, chastely, temperately, justly, and religiously.

The evil consequents of Uncleanness.

The blessings and proper effects of chastity we shall best understand by reckoning the evils of uncleanness and carnality.

1. Uncleanness of all vices is the most shameful. *The eye of the adulterer waiteth for the twilight saying, No eye shall see me and disguiseth his face. In the dark they dig through houses which they have marked for themselves in the day time: they know not the light: for the morning is to them as the shadow of death, he is swift as the waters; their portion is cursed in the earth, he beholdeth not the way of the vineyards.* Shame is the eldest daughter of Uncleanness.

Prov. 6. 23.

Iob 24. 15.

2. The appetites of uncleanness are full of cares and trouble, and its fruition is sorrow and repentance. *The way of the adulterer is hedged with thorns*: full of fears and jealousies, burning desires and impatient waitings, tediousness of delay, and sufferance of affronts, and amazements of discovery.

3 Mos 6.

Appetitus fornicationis anxietas est satietas vero pœnitentia. S. Hieron

3. Most of its kinds are of that condition, that they involve the ruine of two souls: and he that is a fornicatour or adulterous, steals the soul as well as dishonours the body of his Neighbour: and so it becomes like the sin of falling *Lucifer*, who brought a part of the stars with his tail from Heaven.

4. Of all carnal ſins it is that alone which the Devil takes delight to imitate and counterfeit; communicating with Witches and impure perſons in the corporal act, but in this only.

5. Uncleanneſs with all its kinds is a vice which hath a profeſſed enmity againſt the body. *Every ſin which a man doth is without the body, but he that committeth fornication ſinneth againſt his owne body.* 1 Cor. 6. 18

6 Uncleanneſs is hugely contrary to the ſpirit of Government by embaſing the ſpirit of a man, making it effeminate, ſneaking, ſoft, and fooliſh, without courage, without confidence. *David* felt this after his folly with *Bathſheba*, he fell to unkingly arts and ſtratagems to hide the crime, and he did nothing but increaſe it; and remained timorous and poor-ſpirited, till he prayed to GOD once more to eſtabliſh him with a free and a *Princely ſpirit*. And no ſuperiour dare ſtrictly obſerve diſcipline upon his charge, if he hath let himſelfe looſe to the *ſhame of incontinence*. ἀθυμία καὶ μαλακία ψυχῆς. *Spiritu principali me confirma*, Pſ. 51.

7. The Goſpel hath added two arguments againſt uncleanneſs which were never before uſed, nor indeed could be, ſince GOD hath given the holy Spirit to them that are baptized, and rightly confirmed, and entred into covenant with him; our bodies are made temples of the holy Ghoſt in which he dwels: and therefore uncleanneſs is Sacrilege & defiles a Temple. It is S. *Pauls* argument [*Know ye not that your body is the temple of the holy Ghoſt?*] & [*He that defiles a Temple, him will God deſtroy.*] Therefore *glorifie God in your bodies* 1 Cor. 6. 19 1 Cor. 3. 17.

bodies. that is, *flee Fornication*.] To which for the likeneſs of the argument adde, *that our bodies are members of Chriſt*, and therefore *God forbid* that we ſhould *take the members of Chriſt and make them members of a harlot*. So that uncleanneſs diſhonours Chriſt, and diſhonours the holy Spirit: it is a ſin againſt God, and in this ſenſe a ſin againſt the Holy Ghoſt.

8. The next ſpecial argument which the Goſpel miniſters eſpecially againſt adultery, and for the preſervation of the purity of marriage, is that [Marriage is by Chriſt hallowed into a miſterie to ſignifie the Sacramental and myſtical union of Chriſt and his Church. He therefore that breaks this knot which the Church and their mutual faith hath tied, and Chriſt hath knit up into a myſterie, diſhonours a greate rite of chriſtianity, of high, ſpirituall and excellent ſignification.

Ephes. 5. 32.

Moral: 9. S. *Gregory* reckons uncleaneneſs to be the parent of theſe monſters: Blindneſs of minde, inconſideration, precipitancy or giddineſs in actions, ſelf-love, hatred of God, love of the preſent pleaſures, a diſpite or deſpaire of the joyes of religion here, and of heaven hereafter. Whereas a pure mind in a chaſt body is the mother of wiſdome and deliberation, ſober counſels and ingenuous actions, open deportment and ſweet carriage, ſincere principles and unprejudicate underſtanding, love of God and ſelf denial, peace and confidence, holy prayers and ſpiritual comfort, and a pleaſure of Spirit infinitely greater then the ſottiſh and beaſtely pleaſures of unchaſtity. *For to overcome pleaſure*

S Cyprian de bono pudicitiæ.

ſure is the greateſt pleaſure, and no victory is greater then that which is gotten over our luſts and filthy inclinations.

10. Adde to all theſe, the publick diſhoneſty and diſreputation that all the Nations of the world have caſt upon adulterous and unhallowed embraces. *Abimelech* to the men of *Gerar* made it death to meddle with the wife of *Iſaac*: and *Judah* condemned *Thamar* to be burnt for her adulterous conception: and God, beſides the Law made to put the adulterous perſon to death, did conſtitute a ſetled and conſtant miracle to diſcover the adultery of a ſuſpected Woman, that her bowels ſhould burſt with drinking the waters of Jealouſie. The Egyptian Law was to cut off the noſe of the adultereſſe, and the offending part of the adulterer. The Locrians put out the adulterers both eyes. The Germans (as *Tacitus* reports) placed the adultereſſe amidſt her kindred naked, and ſhaved her head, and cauſed her husband to beat her with clubs through the city. The Gortinæans crowned the man with wool to ſhame him for his effeminacy: and the Cumani cauſed the woman to ride upon an aſſe naked and hooted at: and for ever after called her by an appellative of ſcorn [A rider upon the aſſe] All nations barbarous and civil agreeing in their general deſigne of rooting ſo diſhoneſt and ſhameful vice from under heavē. Num 5.14.

The middle ages of the Church were not pleaſed that the adultereſſe ſhould be put to death: but in the primitive ages the* civil Laws by which Chriſtians were then gover- *Concil Triburc. 49. Concil Autrel 1. ſub Clodoveo. * Cod. de adulteriis, ad legem Juliam l. 1. & Cod. Theod. de adulteriis c placuit.*

ned

ned, gave leave to the wronged husband to kill his adulterous wife, if he took her in the fact: but because it was a privilege indulged to men, rather then a direct detestation of the crime, a consideration of the injury rather then of the uncleanness, therefore it was soon altered: but yet hath caused an inquiry, *Whether is worse, the Adultery of the man or the woman.*

The resolution of which case in order to our present affair, is thus: *In respect of the person*, the fault is greater in a man then in a woman, who is of a more plyant and easie spirit, and weaker understanding, and hath nothing to supply the unequal strengths of men, but the defensative of a passive nature and armour of modesty, which is the natural ornament of that sex. *And it is unjust that the man should demand chastity and severity from his wife, which himself will not observe towards her*, said the good Emperour *Antoninus*: it is as if the man should perswade his wife to fight against those enemies to which he had yeilded himself a prisoner. 2. *In respect of the effects and evil consequents*, the adultery of the woman is worse, as bringing bastardy into a family, and disinherisons or great injuries to the Lawfull children, and infinite violations of peace, and murders and divorces, and all the effects of rage and madness. 3. But in respect of the crime, and as relating to God, they are equal intolerable, and damnable: and since it is no more permitted to men to have many wives, then to women to have many husbands, and that in this respect their

Apud Aug. de adulter. conjug. Plus; conjug. præcept.

their privilege is equal, their sin is so too. And this is the case of the question in Christianity. And the Church anciently refused to admit such persons to the holy Communion, until they had done seven years penances in fasting, in sack-cloth, in severe inflictions and instruments of chastity and sorrow, according to the discipline of those ages.

Acts of chastity in general.

The actions and proper offices of the grace of chastity in general are these:

1. *To resist all unchaste thoughts*: at no hand entertaining pleasure in the unfruitful fancies and remembrances of uncleanness; although no definite desire or resolution be entertained.

2. *At no hand to entertain any desire*, or any phantastick, imaginative loves, though by shame, or disability, or other circumstance they be restrained from act.

—— *Casso saltem delectamine, amare quod potiri non licet* Poeta.

Patellas luxuriæ oculos, dixit Isidorus. Αλλο δέ ἐστι ἀνθρώπων alius quidam.

3. *To have a chast eye and hand*: for it is all one with what part of the body we commit adultery: and if a man lets his eye loose, and enjoyes the lust of that, he is an adulterer. *Look not upon a woman to lust after her*. And supposing all the other members restrained, yet if the eye be permitted to lust, the man can no otherwise be called chast then he can be called severe and mortified, that sits all day long seeing playes and revellings, and out of greedinesse to fill his eye, neglects his belly: There are some vessels which if you offer to lift by the belly or

Time videre unde possis cadere, & noli fieri perversa simplicitate securus S. Aug.

or bottom you cannot stirre them, but are soon removed if you take them by the ears. It matters not with which of your members you are taken and carried off from your duty and severity.

4. *To have a heart and minde chast and pure*: that is, detesting all uncleanness; disliking all its motions, past actions, circumstances, likenesses, discourses: and this ought to be the chastity of Virgins and Widows, of old persons and Eunuchs especially, and generally of all men according to their several necessities.

Sp Minucius Pontifex Posthumium monuit, ne verbis vitæ austeritatem omni æquantibus uteretur. Plutarc: de cap ex inim. utilit.

5. *To Discourse chastly and purely*, with great care declining all undecencies of language, chastening the tongue, and restraining it with grace; as vapours of wine are restrained with a bunch of myrrhe.

6. *To disapprove by an after act all involuntary and natural pollutions*: for if a man delights in having suffered any natural pollution, and with pleasure remember it, he chooses that which was in it selfe involûtary: and that which being natural was innocent, becoming voluntary is made sinful.

7. They that have performed these duties and parts of Chastity, will certainly abstain from all exterior actions of uncleanness: those noon-day and mid night Devils, those lawlesse and ungodly worshippings of shame and uncleanness, whose birth is in trouble, whose growth is in folly, and whose end is in shame.

But besides these general acts of Chastity which are common to all states of men and women, there are some few things propero the severals.

Acts

Acts of Virginal Chaſtity.

1. Virgins muſt remember that the Virginity of the body is only excellent in order to the purity of the ſoul: who therefore muſt conſider that ſince they are in ſome meaſure in a condicion like that of Angels, it is their duty to ſpend much of their time in Angelical imployment: for in the ſame degree that Virgins live more ſpiritually then other perſons, in the ſame degree is their Virginity a more excellent ſtate: But elſe it is no better then that of involuntary or conſtrained Eunuchs; a miſery and a trouble, or elſe a meer privation, as much without excellency as without mixture.

2. Virgins muſt contend for a ſingular modeſty; whoſe firſt part muſt be an ignorance in the diſtinction of ſexes, or their proper inſtruments: or if they accidentally be inſtructed in that, it muſt be ſupplied with an inadvertency or neglect of all thoughts and remembrances of ſuch difference: and the following parts of it, muſt be pious and chaſt thoughts, holy language, and modeſt carriage.

3. Virgins muſt be retired and unpublick: for all freedome and looſneſs of ſociety is a violence done to virginity; not in its natural, but in its moral capacity: that is, it looſes part of its ſeverity, ſtrictneſs and opportunity of advantages by publiſhing that perſon, whoſe work is religion, whoſe company is Angels, whoſe thoughts muſt dwell in heaven, and ſeparate from all mixtures of the world.

4. Virgins

4. Virgins have a peculiar obligation to charity: for this is the virginity of the ſoul; as purity, integrity, and ſeparation is of the body, which doctrine we are taught by *S. Peter*: *Seeing ye have purified your ſoules in obeying the truth through the Spirit unto unfeigned love of the brethren: ſee that ye love one another with a pure heart fervently.* For a Virgin that conſecrates her body to God, and pollutes her ſpirit with rage or impatience, or inordinate anger, gives him what he moſt hates, a moſt foul and defiled ſoul.

1 Pet. 1. 22.

5. Theſe Rules are neceſſary for Virgins that offer that ſtate to God, and mean not to enter into the ſtate of marriage: for they that only wait the opportunity of a convenient change, are to ſteer themſelves by the general Rules of Chaſtity.

Rules for Widowes or Vidual Chaſtity.

For Widows, the ſentinel of whoſe deſires hath been opened by the former permiſſions of the marriage-bed, they muſt remember:

1. That God hath now reſtrained the former licenſe, bound up their eyes, and ſhut up their heart into a narrower compaſſe, and hath given them ſorrow to be a bridle to their deſires. A Widow muſt be a mourner; and ſhe that is not, cannot ſo well ſecure the chaſtity of her proper ſtate.

2. It is againſt pulick honeſty to marry another man ſo long as ſhe is with childe by her former Husband: and of the ſame fame it is in a leſſer proportion, to marry within the year of mourning: but anciently it was infamous for her to marry, till by common

account

account the body was dissolved into its first principle of earth.

3. A Widow must restrain her memory and her fancy: not recalling or recounting her former permissions & freer licenses with any present delight: for then she opens that sluce which her Husbands death and her own sorrow have shut up.

4. A Widow that desires her widowhood should be a state pleasing to God, must spend her time as devoted Virgins should, in fastings, and prayers, and charity.

5. A Widow must forbid her self to use those temporal solaces, which in her former estate were innocent, but now are dangerous.

Rules for married persons, or matrimonial chastity.

Concerning married persons; besides the keeping of their mutual faith and contract with each other, these particulars are useful to be observed.

Nisi fundamenta stirpis justa sint prolis, miseros necesse est esse deinceps posteros. Euripp.

1. Although their mutual endearments are safe within the protection of marriage, yet they that have Wives or Husbands must be as though they had them not; that is, they must have an affection greater to each other then they have to any person in the world, but not greater then they have to God: but that they be ready to part with all interest in each others person rather then sin against God.

Non debemus eodem amico uti & adulatore: nec eadem ut uxor & scorto. Plut. conjug. præcept.

2. In their permissions and license they must be sure to observe the order of Nature, and the ends of God. *He is an ill Husband that uses his Wife as a man treats Harlot*, having no other end but pleasure.

Concerning which, our beſt rule is, that although in this, as in eating and drinking, there is an appetite to be ſatisfied, which cannot be done without pleaſing that deſire, yet ſince that deſire and ſatisfaction was intended by Nature for other ends, they ſhould never be ſeparate from thoſe ends, but alwaies be joyned with all or one of theſe ends; *with a deſire of children, or to avoid fornication, or to lighten and eaſe the cares and ſadneſſes of houſhold affairs, or to endear each other*: but never with a purpoſe either in act or deſire to ſeparate the ſenſuality from theſe ends which hallow it. *Onan* did ſeparate his act from its proper end, and ſo ordered his embraces that his Wife ſhould not conceive, and God puniſhed him.

Non recte eſt ab Herodoto dictum ſimul eam tunica mulierem verecundiam exuere. Quæ non caſta eſt, poſitâ veſte, verecundiam ejus loco induit, maximeque verecundiâ conjuge teſſerâ maximi in virum amoris ſignum. Plut. de conjug. præcept.

3. Married perſons muſt keep ſuch modeſty and decency of treating each other, that they never force themſelves into high and violent luſts, with arts and misbecoming devices: alwaies remembring that thoſe mixtures are moſt innocent which are *moſt ſimple*, and *moſt natural, moſt orderly and moſt ſafe.*

4. It is a duty of matrimonial chaſtity to be reſtrained and temperate in the uſe of their lawful pleaſures: concerning which although no univerſal Rule can antecedently be given to all perſons, any more then to all bodies one proportion of meat and drink: yet married perſons are to eſtimate the degree of their licenſe according to the following proportions. * 1. That it be moderate ſo as to conſiſt with health. * 2. That it be ſo ordered as not to be too expenſive of time

time, that precious opportunity of working out our ſalvation. * 3. That when duty is demanded it be alwaies payed (ſo farre as is in our powers and election) according to the foregoing meaſures. * That it be with a temperate affection, without violent tranſporting deſires, or too ſenſual applications. Concerning which a man is to make judgment by proportion to other actions, and the ſeverities of his religion, and the ſentences of ſober and wiſe perſons,, alwaies remembring that marriage is a proviſion for ſupply of the natural neceſſities of the body; not for the artificial and procured appetites of the minde. And it is a ſad truth, that many married perſons thinking that the floodgates of liberty are ſet wide open without meaſures or reſtraints (ſo they ſail in that channel) have felt the final rewards of intemperance and luſt, by their unlawful uſing of lawful permiſſions. Only let each of them be temperate, and both of them be modeſt. *Socrates* was wont to ſay, that thoſe women to whom Nature had not been indulgent in good features and colours, ſhould make it up themſelves with excellent manners; and thoſe who were beautiful and comely, ſhould be careful that ſo fair a body be not polluted with unhandſome uſages. To which *Plutarch* adds; that a Wife if ſhe be unhandſome, ſhould conſider, how extremely ugly ſhe ſhould be, if ſhe wanted modeſty: but if ſhe be handſome, let her think how gracious that beauty would be if ſhe ſuperadds chaſtity. *De conjug. præcept.*

5. Married perſons by conſent are to abſtain

ſtain from their mutual entertainments at ſolemn times of devotion: not as a duty of it ſelf neceſſary, but as being the moſt proper act of purity which in their condition they can preſent to God: and being a good advantage for attending their preparation to the ſolemn duty and their demeanour in it. It is Saint *Pauls* counſel, that *by conſent for a time they ſhould abſtain, that they may give themſelves to faſting and prayer*. And though when Chriſtians did receive the holy Communion every day, it is certain they did not abſtain, but had children: yet when the Communion was more ſeldom, they did with religion abſtain from the marriage-bed during the time of their ſolemn preparatory devotions, as anciently they did, from eating and drinking till the ſolemnity of the day was paſt.

1 Cor 7 5.

Hoc etiam ex more Chriſtianorum. Tertul. *Suadens fœminis Chriſtianis ne Paganis nubant. ait, Quis denique ſolennibus Paſchæ ab noctantem ſecum ſuſtinebit?* Tertul. ad uxor. 2. l. *Et ex more etiam Gentilium.* Plu. ſympoſ. 3 q. 6. *Nobis autem ſi leges civitatis rectè colimus cavendum eſt, ne ad cœnula & ſacrificia accedamus, paulo antè re venerâ uſi. Itaque expedit nocte & ſomno interjecto, juſtoque intervallo adhibito, mundos rurſum quaſi de integro, & ad novum diem nova cogitantes (ut ait Demetrius) ſurgere.*

6. It were well if married perſons would in their penitential prayers, and in their general confeſſions ſuſpect themſelves, and accordingly ask a general pardon for all their undecencies and more paſſionate applications of themſelves in the offices of marriage: that what is lawful and honorable in its kinde may not be ſullied with imperfect circumſtances; or if it be, it may be made clean again by the interruption and recallings of ſuch a repentance of which ſuch uncertain parts of action are capable.

But becauſe of all the dangers of a Chriſtian, none more preſſing & troubleſome then the temptations to luſt, no enemy more dangerous then that of the fleſh, no accounts greater then what we have to reckon for at the Audit of Concupiſcence, therefore it concerns all that would be ſafe from this death to arm themſelves by the following Rules to prevent, or to cure all the wounds of our fleſh made by the poyſoned arrows of Luſt.

Remedies againſt uncleanneſſe.

1. When a temptation of luſt aſſaults thee doe not reſiſt it by heaping up arguments againſt it, and diſputing with it, conſidering its offers and its danger, but *flie from it*, that is, thinke not at all of it; lay aſide all conſideration concerning it, and turne away from it, by any ſevere and laudable thought or buſineſſe. Saint *Hierome* very wittily reproves the Gentile ſuperſtition, who pictured the Virgin Deities armed with a ſhield and lance, as if chaſtity could not be defended without warre and direct contention. No; this enemy is to be treated otherwiſe. If you hear it ſpeak, though but to diſpute with it, it ruines you; and the very arguments you go about to anſwer, leave a reliſh upon the tounge. A man may be burned if he goes neer the fire, though but to quench his houſe; and by handling pitch, though but to draw it from your cloths, you defile your fingers.

Contra libidinis impetum apprehende fugam, ſi vis obtinere victoriam. Aug. S.

Nella guerra d' amor chi fuge vince

2. Avoid *idleneſſe*, and fill up all the ſpaces of thy time with ſevere and uſeful imployment: for luſt uſually creeps in at thoſe empti-

emptinesses, where the soul is unimployed and the body is at ease. For no easie, healthful, and idle person was ever chast, if he could be tempted. But of all imployments, *bodily labour* is most useful and of greatest benefit for the driving away the Devil.

3. Give no entertainment to the *beginnings*, the *first motions* and secret whispers of the spirit of impurity. For if you totally suppresse it, it dies: if you permit the fornace to breathe its smoke and flame out at any vent, it will rage to the consumption of the whole. This cockatrice is sooneſt crushed in the shell, but if it grows, it turns to a serpent, and a Dragon, and a Devil.

Quisquis in primo obstitit
Requlitque amorem, tutus ac victor fuit:
Qui blandiendo dulce nutrivit malum,
Sub recusat ferre quod subiit jugum.
Senec: Hippol:

4. *Corporal mortification* and hard usages of our body hath by all ages of the Church been accounted a good instrument and of some profit against the spirit of fornication. A spare diet, and a thin course table, seldome refreshment, frequent fasts, not violent and interrupted with returns to ordinary feeding, but constantly little, unpleasant, of wholsome but sparing nourishment: For by such cutting off the provisions of victual we shall weaken the strengths of our Enemy. To which if we adde, lyings upon the ground, painful postures in prayer, reciting our devotions with our arms extended at full length, like *Moses* praying against *Amalek*, or our blessed SAVIOUR hanging upon his painful bed of sorrows, the Crosse; and (if the lust be upon us and sharply

ſharply tempting) by inflicting any ſmart to overthrow the ſtrongeſt paſſion by the moſt violent pain, we ſhall find great eaſe for the preſent, and the reſolution and apt ſufferance againſt the future danger. And this was S. *Pauls* remedy, *I bring my body under*; he uſed ſome rudeneſſes towards it. But it was a great nobleneſs of of chaſtity which S. *Hierome* reports of a Son of the King of *Nicodemia*, who being tempted upon flowers and a perfumed bed with a ſoft violence, but yet tied down to the temptation; and ſollicited with circumſtances of Aſian Luxury by an impure Curteſan; leſt the eaſineſs of his poſture ſhould abuſe him, ſpit out his tongue into her face: to repreſent that no virtue hath coſt the Saints * ſo much, as this of Chaſtity. *In vita S. Paul.*

* *Benedictus in ſpinis ſe voluit.*

S. Martinianus faciem & manus. S. Johannes cognomento Bonus, calamos acutos inter ungues & carnem digitorum intruſit S. Theodoſius in ſilvis more ferarum vixit ne inter Arabes pollueretur.

5. *Flie from all occaſions*, temptations, looſneſſes of company, Balls and Revellings, undecent mixtures of wanton dancings, idle talk, private ſociety with ſtrange women, ſtarings upon a beauteous face, the company of women that are ſingers, amorous geſtures, gariſh and wanton dreſſings, feaſts and liberty, banquets and perfumes, wine and ſtrong drinks, wch are made to perſecute chaſtity; ſome of theſe being the very Prologues to luſt, and the moſt

Στέφη πλέκων ποθ' ὕμνον ἐν τοῖς ῥόδοις ἤσαν, ἐβούλετο εἰς τὸν οἶνον καὶ τὴν καλλιφωνίαν καθάψαι, λαβὼν ὁ ἵππος δίκην ἀνὴρ τὴν ἱσταμένην μὲ σπουδῇ γαργαλίζει. Iulian.

Venus roſam amat propter fabellam quam recitat. Libanius.

Venter mero æſtuans citò deſignatur in libidines. S. Hieron.

innocent of them being but like condited or pickled Mushroms, which if carefully corrected, and seldome tasted, may be harmlesse, but can never doe good: Ever remembring that it is easier to die for chastity, then to live with it; and the Hangman could not extort a consent from some persons, from whom a Lover would have intreated it. For the glory of chastity will easily overcome the rudeness of fear and violence; but easiness and softness, and smooth temptations creep in, and like the Sun make a maiden lay by her vail and robe, which persecution like the Northern winde, made her hold fast and clap close about her.

Il fuoco che non mi scalda non voglio che mi bagni.

6. He that will secure his chastity, must *first cure his pride* and his rage. For oftentimes lust is the punishment of a proud man, to tame the vanity of his pride by the shame and affronts of unchastity: and the same intemperate heat that makes anger, does enkindle lust.

——— *numquid ego à te*
Mi agre prognatam deposco consule
Vela, atque stolâ mea cum conferbuit ira. Horat. serm. l. Sat 2.

7. If thou beest assaulted with an unclean Spirit trust not thy selfe alone, but run forth into company, whose reverence and modesty may suppresse, or whose society may divert thy thoughts: and a perpetual witness of thy conversation is of especiall use against this vice, which evaporates in the open air like Camphire, being impatient of light and witnesses.

8. Use frequent and earnest prayer to the King of Purities, the first of Virgins, the eternal

eternal GOD, who is of an eſſential purity; that he would be pleaſed to reprove and caſt out the unclean Spirit. For beſides the bleſſings of prayer by way of reward, it hath a naturall virtue to reſtrain this vice: becauſe a prayer againſt it, is an unwillingneſs to act it; and ſo long as we heartily pray againſt it, our deſires are ſecured; and then this Devil hath no power. This was Saint *Pauls* other remedy: [*For this cauſe I beſought the Lord thrice,*] And there is much reaſon and much advantage in the uſe of this inſtrument; becauſe the main thing that in this affair is to be ſecured is a mans minde. He that goes about to cure luſt by *bodily exerciſes* alone (as Saint *Pauls* phraſe is) or mortifications, ſhall finde them ſometimes inſtrumental to it, and incitations of ſudden deſires, but alwaies inſufficient and *of little profit*: but he that hath a chaſte minde ſhall finde his body apt enough to take laws; and let it doe its worſt, it cannot make a ſinne; and in its greateſt violence can but produce a little natural uneaſineſs, not ſo much trouble as a ſevere faſting day, or a hard nights lodging upon boords. If a man be hungry he muſt eat, and if he be thirſty he muſt drink in ſome convenient time, or elſe he dies: but if the body be rebellious, ſo the minde be chaſte, let it doe its worſt, if you reſolve perfectly not to ſatisfie it, you can receive no great evil by it. Therefore the proper cure is by applications to the Spirit, and ſecurities of the minde; which can no way ſo well be ſecured as by frequent and fervent prayers, and ſober reſolutions, and ſevere diſcourſes. Therefore,

Mens impudicam facere, non corpus ſolet.

9. Hither bring in ſuccor from conſideration of the *Divine preſence*, and of his holy Angels, *meditation of Death*, and the paſſions of CHRIST upon the Croſſe, *imitation of his purities*, and of the Virgin *Mary* his unſpotted and holy Mother, and of ſuch eminent Saints who in their generations were burning and ſhining lights, unmingled with ſuch uncleanneſſes which defile the ſoul, and who now follow the Lamb whitherſoever he goes.

Quod a eſt optimum matrimonio devinciantur, quod eſt iuſtiſſimum juventatis vinculum. Plut: de educ. lib.

10. Theſe remedies are of univerſal efficacy in all caſes extraordinary and violent: but in ordinary and common, the remedy which GOD hath provided, that is, *Honourable marriage*, hath a natural efficacy, beſides a virtue by Divine bleſſing, to cure the inconveniences which otherwiſe might afflict perſons temperate and ſober.

SECT. IV.
Of Humility.

HUmility is the great Ornament & Jewel of Chriſtian Religion; that whereby it is diſtinguiſhed from all the wiſdome of the world; it not having been taught by the wiſe men of the Gentiles; but firſt put into a diſcipline, and made part of a religion by our Lord Jeſus Chriſt, who propounded himſelf imitable by his Diſciples ſo ſignally in nothing, as in the twinne ſiſters of Meekneſs and Humility. *Learn of me for I am meek and humble, and ye ſhall finde reſt unto your ſouls.*

For all the World, all that we are, and all that

that we have; our bodies and our ſouls, our actions and our ſufferings, our conditions at home, our accidents abroad, our many ſins, and our ſeldome virtues, are as ſo many arguments to make our ſouls dwell low in the deep valleys of Humility.

Arguments againſt Pride by way of Conſideration.

1. *Our Body* is weak and impure, ſending out more uncleanneſſes from its ſeveral ſinks then could be endured if they were not neceſſary and natural: and we are forced to paſſe that through our mouths, which as ſoon as we ſee upon the ground, we loathe like rottenneſs and vomiting.

2. *Our ſtrength* is inferiour to that of many Beaſts, and our infirmities ſo many that we are forced to dreſſe and tend Horſes and Aſſes, that they may help our needs, and relieve our wants.

3. *Our beauty* is in colour inferiour to many flowers, and in proportion of parts it is better then nothing. For even a Dog hath parts as well proportioned and fitted to his purpoſes, and the deſigns of his nature, as we have: and when it is moſt florid and gay, three fits of an ague can change it into yellowneſs and leanneſs, and the hollowneſs and wrinkles of deformity.

4. *Our learning* is then beſt when it teaches moſt humility: but to be proud of Learning is the greateſt ignorance in the World. For our learning is ſo long in getting, and ſo very imperfect, that the greateſt Clerk knows not the thouſand part of what he is ignorant;

and

and knows ſo uncertainly what he ſeems to know, and knows no otherwiſe then a Fool, or a Childe, even what is told him, or what he gueſſes at, that except thoſe things which concern his duty, and which God hath reveal-ed to him, which alſo every Woman knows ſo farre as is neceſſary; the moſt Learned Man hath nothing to be proud of, unleſſe this be a ſufficient argument to exalt him, that he uncertainly gueſſes at ſome more unneceſ-ſary things then many others, who yet know all that concerns them, and minde other things more neceſſary for the needs of life and Common-wealths.

6. *He that is proud of riches is a fool.* For if he be exalted above his Neighbours be-cauſe he hath more gold, how much infer-iour is he to a Gold Mine? How much is he to give place to a chain of Pearl, or a knot of Diamonds? For certainly that hath the greateſt excellence from whence he derives all his gallantry and preheminence over his Neighbours.

5. If a man be exalted by reaſon of any *excellence* in his ſoul, he may pleaſe to re-member, that all ſouls are equal; and their differing operations are becauſe their inſtru-ment is in better tune, their body is more healthful, or better tempered: which is no more praiſe to him, then it is that he was born in *Italy*.

7. *He that is proud of his birth* is proud of the bleſſings of others, not of himſelf: for if his parents were more eminent in any cir-cumſtance then their Neighbours, he is to thank God, and to rejoice in them; but ſtill he

he may be a Fool or unfortunate, or deformed; and when himself was born, it was indifferent to him whether his Father were a King or a Peasant; for he knew not any thing, nor chose any thing: and most commonly it is true, that he that boasts of his Ancestors, who were the founders and raisers of a Noble Family, doth confesse that he hath in himself a lesse virtue and a lesse honour, and therefore that he is degenerated.

8. Whatsoever other difference there is between thee and thy Neighbour, if it be bad, it is thine own, but thou hast no reason to boast of thy misery and shame: if it be good, thou hast received it from God; and then thou art more obliged to pay duty and tribute, use and principle to him: and it were a strange folly for a man to be proud of being more in debt then another.

9. Remember what thou wert before thou wert begotten? Nothing. What wert thou in the first regions of thy dwelling, before thy birth? Uncleanness. What wert thou for many years after? Weakness. What in all thy life? A great sinner. What in all thy excellencies? A meer debtor to God, to thy parents, to the earth, to all the creatures. * But we may if we please use the method of the Platonists, who reduce all the causes and arguments for humility which we can take from our selves, to these seven heads: 1. The spirit of a man is light and troublesome. 2. His body is brutish and sickly. 3. He is constant in his folly and errour, and inconstant in his manners and good purposes. 4. His labours are vain, intricate, and endlesse

* *Apuleius de Daemon. Socratis.*

endleſſe. 5. His fortune is changeable, but ſeldome pleaſing, never perfect. 6. His wiſdom comes not till he be ready to die, that is, till he be paſt uſing it. 7. His death is certain, alwaies ready at the door, but never farre off *. Upon theſe or the like meditations if we dwell, or frequently retire to them, we ſhall ſee nothing more *reaſonable* then to be *humble*; and nothing more *fooliſh* then to be *proud*.

Acts or offices of humility.

The grace of humility is exerciſed by theſe following Rules:

1. Think not thy ſelf better for any thing that happens to thee from without. For although thou mayeſt by gifts beſtowed upon thee be better then another, as one horſe is better then another, that is, of more uſe to others; yet as thou art a man; thou haſt nothing to commend thee to thy ſelf, but that only by which thou art a man; that is, by what thou chooſeſt and refuſeſt.

2. Humility conſiſts not in railing againſt thy ſelf, or wearing mean clothes, or going ſoftly and ſubmiſly; but in a hearty and real evil or mean opinion of thy ſelf. Believe thy ſelf an unworthy perſon heartily, as thou believeſt thy ſelf to be hungry, or poor, or ſick, when thou art ſo.

3. Whatſoever evil thou ſayeſt of thy ſelf be content that others ſhould think to be true: and if thou calleſt thy ſelf *fool*, be not angry if another ſay ſo of thee; For if thou thinkeſt ſo truly, all men in the world deſire other men to be of their opinion; and he is an

hypocrite

hypocrite that accuſes himſelf before others, with an intent not to be believed. But he, that cals himſelf intemperate, fooliſh, luſtful, and is angry when his neighbours call him ſo, is both a falſe and a proud perſon.

4. Love to be concealed, and little eſteemed: be content to want praiſe, never being troubled when thou art ſlighted or undervalued: for thou canſt not undervalue thy ſelf, and if thou thinkeſt ſo meanly as there is reaſon, no contempt will ſeem unreaſonable, and therefore it will be very tolerable. *Ama neſciri & pro nihilo reputari.* Gerſon.

5. Never be aſhamed of thy birth, or thy parents, or thy trade *, or thy preſent imployment, for the meanneſs or poverty of any of them: and when there is an occaſion to ſpeak of them, ſuch an occaſion as would invite you to ſpeak of any thing that pleaſes you, omit it not; but ſpeak as readily and indifferently of thy meanneſs, as of thy greatneſs. *Primiſlaus* the firſt King of *Bohemia* kept his countrey-ſhooes alwaies by him, to remember from whence he was raiſed: And *Agathocles* by the furniture of his Table confeſſed, that from a Potter he was raiſed to be the King of *Sicily*. *Il villan nobilitado non cognoſce parentado.* * *Chi del arte ſua ſe vergogna ſempre vive con vergogna.*

6. Never ſpeak any thing directly tending to thy praiſe or glory: that is, with a purpoſe to be commended, and for no other end. If other ends be mingled with thy honour, as if the glory of God, or charity, or neceſſity, or any thing of prudence by the end, you are not tied to omit your diſcourſe, or your deſigne that you may avoid praiſe, but purſue your end, though praiſe come along in the company. Only let not praiſe be the deſigne.

7. When

7. When thou haſt ſaid or done any thing for which thou receiveſt praiſe or eſtimation, take it indifferently, and return it to GOD; reflecting upon him as the Giver of the gift, or the Bleſſer of the action, or the Aid of the deſigne: and give God thanks for making thee an inſtrument of his glory, or the benefit of others.

8, Secure a good name to thy ſelf by living vertuouſly and humbly: but let this good name be nurſed abroad, and never be brought home to look upon it: let others uſe it for their own advantage: let them ſpeak of it if they pleaſe, but doe not thou at all uſe it, but as an inſtrument to doe God glory, and thy neighbour more advantage: Let thy face like *Moſes* ſhine to others, but make no looking glaſſes for thy ſelf.

9, Take no content in praiſe when it is offered thee: but let thy rejoicing in Gods gift be allayed with fear, leaſt this good bring thee to evil. Uſe the praiſe as you uſe your pleaſure in eating and drinking: if it comes, make it doe drugery, let it ſerve other ends, and miniſter to neceſſities, and to caution, leſt by pride you loſe your juſt praiſe which you have deſerved; or elſe by being praiſed unjuſtly, you receive ſhame into your ſelfe, with God and wiſe men.

τίνα μὴν ἀδιάλειπτον κρίσιν ποιῶν σεαυτοῦ, ἢ ἴδιλον ἵνα μὲ ἀπαρτῶνλες θαυμάζωσι κ, ἐπιπολλὴν ἔς ὅπη φαυλίζωσιν μεγάλν φιλοσόφν Arrian. Epiſt. c. 21 l. 1.

10. Uſe no ſtratagems and devices to get praiſe. Some uſe to enquire into the faults of their own actions or diſcourſes on purpoſe to hear that it was well done or ſpoken, and without fault: others bring the matter into talke, or thruſt themſelves into com-

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pany, and intimate and give occaſion to be thought or ſpoke of. Theſe men make a bait to perſwade themſelves to ſwallow the hook, till by drinking the waters of vanity they ſwell and burſt.

11. Make no ſuppletories to thy ſelf, when thou art diſgraced or ſlighted, by pleaſing thy ſelf with ſuppoſing thou didſt deſerve praiſe, though they underſtood thee not, or enviouſly detracted from thee: neither doe thou get to thy ſelf a private theatre and flatterers, in whoſe vain noiſes, and phantaſtick praiſes thou mayeſt keep up thy own good opinion of thy ſelf.

Alter alteri ſatis amplum theatrum ſumus. Satis unus, ſatis nullus. Senec.

12. Entertain no fancies of vanity and private whiſpers of this Devil of pride: ſuch as was that of *Nebuchodonoſor*; *Is not this great Babylon which I have built for the honour of my name, and the might of my majeſty, and the power of my kingdom?* Some phantaſtick ſpirits wil walk alone, & dream waking, of greatneſſes, of palaces, of excellent orations, full theatres, loud applauſes, ſudden advancement, great fortunes: and ſo will ſpend an hour with imaginative pleaſure, all their imployment being nothing but fumes of pride, and ſecret indefinite deſires, and ſignifications of what their heart wiſhes. In this, although there is nothing of its own nature directly vicious, yet it is either an ill mother, or an ill daughter, an ill ſigne, or an ill effect; and therefore at no hand conſiſting with the ſafety and intereſts of humility.

13. Suffer others to be praiſed in thy preſence: and entertain their good and glory with

with delight: but at no hand disparage them or lessen the report, or make an objection: and think not the advancement of thy brother is a lessening of thy worth. * But this act is also to extend further.

14. Be content that he should be imployed, and thou laid by as unprofitable; his sentence approved, thine rejected; he be preferred, and thou fixed in a low imployment.

15. Never compare thy self with others, unlesse it be to advance them and to depresse thy self. To which purpose we must be sure in some sense or other to think our selves the worst in every company where we come: one is more learned then I am; another is more prudent; a third, honourable; a fourth more chaste; or he is more charitable, or lesse proud. For the humble man observes their good, and reflects only upon his own vileness; or considers the many evils of himself certainly known to himself, and the ill of others but by uncertain report: or he considers that the evils done by another are out of much infirmity, or ignorance, but his own sins are against a clearer light; and if the other had so great helps, he would have done more good and lesse evil; or he remembers that his old sins before his conversion were greater in the nature of the thing, or in certain circumstances, then the sins of other men (So S. *Paul* reckoned himself the chiefest of sinners, because formerly he had acted the chiefest sinne of persecuting the Church of God.) But this rule is to be used with this caution: That though it be good alwaies

alwaies to *think* meaneſt of our ſelves, yet it is not ever ſafe to *ſpeak* it, becauſe thoſe circumſtances and conſiderations which determine thy thoughts, are not known to others as to thy ſelf; and it may concern others that they hear thee give God thanks for the graces he hath given thee. But if thou preſerveſt thy thoughts and opinions of thy ſelf truly humble, you may with more ſafety give God thanks in publick for that good which cannot, or ought not to be concealed.

16. Be not alwaies ready to excuſe every overſight, or indiſcretion, or ill action: but if thou beeſt guilty of it, confeſſe it plainly; for virtue ſcorns a lie for its cover; but to hide a ſin with it, is like a cruſt of leproſie drawn upon an ulcer: if thou beeſt not guilty (unleſſe it be ſcandalous) be not over-earneſt to remove it: but rather uſe it as an argument to chaſtiſe all greatneſs of fancy and opinion in thy ſelf; and accuſtome thy ſelf to bear reproof patiently and contentedly, & the harſh words of thy enemies, as knowing that the anger of an enemy is a better Monitor, and repreſents our faults or admoniſhes us of our duty with more heartineſs, then the kindneſs does, or precious balms of a friend.

17. Give God thanks for every weakneſs, deformity, and imperfection, and accept it as a favour and grace of God, and an inſtrument to reſiſt pride and nurſe humility; ever remembring that when God by giving thee a crooked back, hath alſo made thy ſpirit ſtoop or leſſe vain, thou art more ready to enter the narrow gate of Heaven, then by being

being ſtraight, and ſtanding upright, & thinking highly. Thus the Apoſtles *rejoiced in their infirmities*, not moral, but natural, and accidental, in their being beaten and whipt like ſlaves, in their nakedneſs and poverty.

18. Upbraid no mans weakneſs to him to diſcomfort him; neither report it to diſparage him; neither delight to remember it to leſſen him, or to ſet thy ſelf above him. Be ſure never to praiſe thy ſelf, or to diſpraiſe any man elſe, unleſſe GODS glory, or ſome holy end doe hallow it. And it was noted to the praiſe of *Cyrus*, that amongſt his equals in age he would never play at any ſport, or uſe any exerciſe in which he knew himſelf more excellent then they: but in ſuch in which he was unskilful he would make his challenges, leſt he ſhould ſhame them by his victory, and that himſelf might learn ſomething of their skill, and doe them civilities.

Ama l'amico tuo con il diffetto ſuo. In colloquiis pueri inviſi alios non ſinent ſi non omnino in diſputationibus victoriam ſemper obtinere laborent. Non tantum egregiũ eſt ſcire vincere, ſed etiam poſſe vinci pulchrum eſt, ubi victoria eſt damioſa. Vlut: de educ. liber.

19. Beſides the foregoing parts and actions, humility teaches us to ſubmit our ſelves and all our faculties to GOD: *To believe all things, to doe all things, to ſuffer all things* which his will enjoyns us; to be content in every eſtate or change, knowing we have deſerved worſe then the worſt we feel: And (as *Anytus* ſaid to *Alcibiades*) he hath taken but half, when he might have taken all: to adore his goodneſs, to fear his greatneſs, to worſhip his eternal and infinite excellencies, and to ſubmit our ſelves to all our ſuperiours

Nihil ita dignum eſt odio ut eorum mores qui compellantibus ſe difficiles præbent. Plutarch;

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in all things according to Godlineſs: and to be meek and gentle in our converſation towards others.

Now although according to the nature of every grace, this begins as a gift, and is increaſed like a habit, that is, beſt by its own acts, yet beſides the former acts and offices of humility, there are certain other exerciſes and conſiderations, which are good helps and inſtruments for the procuring and increaſing this grace, and the curing of pride.

Means and exerciſes of obtaining and increaſing the grace of Humility.

1. Make confeſſion of thy ſinnes often to God; and conſider what all that evil amounts to, which you then charge upon your ſelf. Look not upon them as ſcatter'd in the courſe of a long life: now, an intemperate anger, then, too full a meal: now, idle talking, and another time impatience: but unite them into one continued repreſentation, and remember, that he whoſe life ſeems fair, by reaſon that his faults are ſcattered at large diſtances, in the ſeveral parts of his life, yet if all his errors and follies were articled againſt him; the man would ſeem vitious and miſerable: and poſſibly this exerciſe, really applied upon thy ſpirit, may be uſeful.

2. Remember that we uſually diſparage others upon ſlight grounds, and little inſtances; and towards them one flie is enough to ſpoil a whole box of ointment: and if a man be highly commended, we think him ufficiently leſſened, if we clap one ſinne or folly, or infirmity into this account: Let us there-

therefore be just to our selves, since we are so severe to others, and consider, that whatsoever good any one can think or say of us, we can tell him of hundreds of base and unworthy and foolish actions, any one of which were enongh (we hope) to destroy anothers reputation: Therefore let so many be sufficient to destroy our over-high thoughts of our selves.

3. When thy Neighbour is cryed up by publick fame, and popular noises; that we may disparage and lessen him, we cry out that the people is a Heard of unlearned and ignorant persons, ill judges, loud trumpets, but which never give certain sound: let us use the same art to humble our selves, and never take delight and pleasure in publick reports, and acclamations of assemblies, and please our selves with their judgment, of whom in other the like cases we affirm that they are mad.

ἀκ ἔστι σοφὸν ὄν εἰσι διδάσκειν ὅτι μαίνονται, τί ἂν νῦν πρὸ τῶν μαινομένων θέλοις δικαιοῦσθαι; Arrian: l. 4. c. 23.

4. We change our opinion of others by their kindness or unkindness towards us. If he be my Patron and bounteous, he is wise, he is noble, his faults are but warts, his virtues are mountanous: but if he proves unkinde or rejects our importunate suit, then he is ill-natured, covetous, and his free meal is called gluttony; that which before we called *civility*, is now very *drunkenness*, and all he speakes is flat and dull, and ignorant as a swine: This indeed is unjust towards others, but a good instrument, if we turn the edge of it upon our selves: we use our selves ill, abusing our selves with false principles, cheating our selves with lies and pretences, stealing

ſtealing the choice and election from our wils, placing voluntary ignorance in our underſtandings, denying the deſires of the Spirit, ſetting up a faction againſt every noble and juſt deſire; the leſt of which becauſe we ſhould reſent up to reviling the injurious perſon, it is but reaſon we ſhould at leaſt not flatter our ſelves with fond and too kinde opinions.

5. Every day call to minde ſome one of thy fouleſt ſins, or the moſt ſhameful of thy diſgraces, or the indiſcreeteſt of thy actions, or any thing that did then moſt trouble thee, and apply it to the preſent ſwelling of thy ſpirit and opinion, and it may help to allay it.

6. Pray often for his grace with all humility of geſture and paſſion of deſire, and in thy devotion interpoſe many acts of humility by way of confeſſion and addreſſe to God, and reflection upon thy ſelf.

7. Avoid great Offices and imployments, and the noiſes of wordly honour. For in thoſe ſtates many times, ſo many ceremonies and circumſtances will ſeem neceſſary, as will deſtroy the ſobriety of thy thoughts. If the number of thy ſervants be fewer, and their obſervances leſſe, and their reverences leſſe ſolemn, poſſibly they will ſeem leſſe then thy dignity: and if they be ſo much and ſo many it is likely they will be too big for thy ſpirit. *And here be thou very careful, leſt thou be abuſed by a pretence that thou wouldeſt uſe thy great Dignity as an opportunity of doing great good. For ſuppoſing it might be good for others, yet it is not good for thee: they may

*Fabis abſtinendum] dixit Pythagoras. Olim in Magiſtratum per ſuffragia fabis lata creabantur. Plut.

may have encouragement in noble things from thee, and by the ſame inſtrument thou mayeſt thy ſelf be tempted to pride and vanity: And certain it is, GOD is as much glorified by thy example of humility in a low or temperate condition, as by thy bounty in a great and dangerous.

8. Make no reflex acts upon thy own humility, nor upon any other grace with which GOD hath enriched thy ſoul. For ſince GOD oftentimes hides from his Saints and Servants the ſight of thoſe excellent things by which they ſhine to others (though the dark ſide of the Lantern be toward themſelves) that he may ſecure the grace of humility; it is good that thou doe ſo thy ſelf: and if thou beholdeſt a grace of GOD in thee, remember to give him thanks for it, that thou may not boaſt in that which is none of thy own: and conſider how thou haſt ſullied it, by handling it with dirty fingers, with thy own imperfections, and with mixture of unhandſome circumſtances. Spiritual pride is very dangerous, not only by reaſon it ſpoils ſo many graces by which we drew nigh unto the Kingdome of GOD, but alſo becauſe it ſo frequently creeps upon the ſpirit of holy perſons. For it is no wonder for a Begger to call himſelf poor; or a drunkard to confeſſe that he is no ſober perſon: But for a holy perſon to be humble; for one whom all men eſteem a Saint, to fear leſt himſelf become a Devil, and to obſerve his own danger, and to diſcern his own infirmities, and make diſcovery of his bad adherencies, is as hard as for a Prince to ſubmit himſelf to be guided

guided by Tutors, and make himself subject to discipline like the meanest of his servants.

9. Often meditate upon the effects of Pride on one side, and Humility on the other. 1. That Pride is like a Canker, and destroyes the beauty of the fairest flowers, the most excellent gifts and graces: but Humility crowns them all. Secondly, That Pride Mat. 11.25
is a great hindrance to the perceiving the things of GOD, and Humility is an excellent preparative and instrument of spiritual wisdome. Thirdly, That Pride hinders the acceptation of our prayers, but *Humility pierceth the clouds, and will not depart till the most High shall regard.* Fourthly, That Humility is but a speaking truth, and all Pride is a lie. Fifthly, That Humility is the most certain way to real honour, and Pride is ever affronted or despised. Sixthly, That Pride turned *Lucifer* into a Devil, and Humility exalted the Son of God above every Name, and placed him eternally at the right hand of his Father. Seventhly, That *GOD resisteth the proud*, professing open defiance and James 4.6.
hostility against such persons, but *giveth grace to the humble*, *Grace and pardon, * remedy and relief against misery and oppression, * content in all conditions, • tranquillity of spirit, • patience in afflictions, * love abroad, • peace at home, * and utter freedome from contention and * the sin of censuring others, ✶ and the trouble of being censured themselves. For the humble man will not *judge his brother* for *the mote in his eye*, being more troubled at *the beam in his own eye*; and is patient and glad to be

reproved, becauſe himſelf hath caſt the firſt ſtone at himſelf, and therefore wonders not that others are of his minde.

10. Remember that the bleſſed Saviour of the world hath done more to preſcribe, and tranſmit, and ſecure *this grace* then any other: his whole life being a great continued example of humility: a vaſt deſcent from the glorious boſome of his Father to the womb of a poor maiden, to the form of a ſervant, to the miſeries of a ſinner, to a life of labour, to a ſtate of poverty, to a death of malefactors, to the grave of death, and the intolerable calamities which we deſerved: and it were a good deſigne and yet but reaſonable, that we ſhould be as humble in the midſt of our greateſt imperfections and baſeſt ſins, as Chriſt was in the midſt of his fulneſs of the Spirit, great wiſdom, perfect life, and moſt admirable virtues.

John 13. 15.

11. Drive away all flatterers from thy company, and at no hand endure them; for he that endures himſelf ſo to be abuſed by another is not only a fool for entertaining the mockery, but loves to have his own opinion of himſelf to be heightned and cheriſhed.

12. Never change thy imployment for the ſudden coming of another to thee: But if modeſty permits or diſcretion, appear to him that viſits thee the ſame that thou wert to God and thy ſelf in thy privacy. But if thou wert walking or ſleeping, or in any other innocent imployment or retirement, ſnatch not up a book to ſeem ſtudious, nor fall on thy knees to ſeem devout, nor alter any thing to make him believe thee better imployed then thou wert.

13. To

13. To the ſame purpoſe it is of great uſe that he who would preſerve his humility, ſhould chooſe ſome ſpiritual perſon to whom he ſhall oblige himſelf to diſcover his very thoughts, and fancies; every act of his and all his entercourſe with others in which there may be danger; that by ſuch an openneſs of ſpirit, he may expoſe every blaſt of vain-glory, every idle thought to be chaſtened and leſſened by the rod of ſpiritual diſcipline: and he that ſhall finde himſelf tied to confeſſe every proud thought, every vanity of his ſpirit, will alſo perceive they muſt not dwell with him, nor finde any kindneſs from him: and beſides this, the nature of pride is ſo ſhameful, and unhandſome, that the very diſcovery of it is a huge mortification and means of ſuppreſſing it. A man would be aſhamed to be told that he enquires after the faults of his laſt Oration or action on purpoſe to be commended: and therefore when the man ſhall tell his ſpiritual Guide the ſame ſhameful ſtory of himſelf, it is very likely he will be humbled, and heartily aſhamed of it.

14. Let every man ſuppoſe what opinion he ſhould have of one that ſhould ſpend his time in playing with drumſticks and cockleſhels, and that ſhould wrangle all day long with a little boy for pins, or ſhould ſtudy hard and labour to couſen a childe of his gauds, and who would run into a river deep and dangerous with a great burden upon his back, even then when he were told of the danger and earneſtly importuned not to doe it: and let him but change the Inſtances and

the person, and he shall finde that he hath the same reason to think as bad of himself, who pursues trifles with earnestnes, spending his time in vanity, and his *labour for that which profits not*; who knowing the laws of God, the rewards of virtue, the cursed consequents of sin, that it is an evil spirit that tempts him to it, a Devil, one that hates him, that longs extreamly to ruine him, that it is his own destruction that he is then working, that the pleasures of his sinne are base and brutish, unsatisfying in the enjoyment, soon over, shameful in their story, bitter in the memory, painful in the effect here, and intolerable hereafter, and for ever: yet in despite of all this, he runs foolishly into his sin and his ruine, meerly because he is a fool, and winks hard, and rushes violently like a horse into the battel, or like a mad man to his death. He that can think great and good things of such a person, the next step may court the rack for an instrument of pleasure, and admire a swine for wisdom, and go for counsel to the prodigal and trifling grashopper.

After the use of these and such like instruments and considerations, if you would trie how your soul is grown; you shall know that humility like the root of a goodly tree is thrust very farre into the ground by these goodly fruits which appear above ground.

Signes of Humility.

1. The humble man trusts not to his own discretion, but in matters of concernment relies rather upon the judgment of his friends counsellers, or spiritual guides. 2. He does not

not pertinaciously pursue the choice of his own will, but in *all things* lets God choose for him, and his Superiors in those things which concerne them. 3. He does not murmur against commands. 4. He is not inquisitive into the reasonableness of *indifferent and innocent* commands, but believes their command to be reason enough in such cases to exact his obedience. 5. He lives according to a rule, and with complyance to publick customes, without any affectation or singularity. 6. He is meek and indifferent in all accidents and chances. 7. He patiently beares injuries. 8. He is alwaies unsatisfied in his own conduct, resolutions, and counsels. 9. He is a great lover of good men, and a praiser of wise men, and a censurer of no man. 10. He is modest in his speech, and reserved in his laughter. 11 He fears when he hears himself commended, lest God make another judgment concerning his actions then men doe. 12. He gives no pert or saucy answers when he is reproved, whether justly or unjustly. 13. He loves to sit downe in private, and if he may, he refuses the temptation of offices and new honours. 14. He is ingenuous, free and open in his actions and discourses. 15. He mends his fault, and gives thanks when he is admonished. 16. He is ready to doe good offices to the murderers of his fame, to his slanderers, backbiters and detractors, as Christ washed the feet of *Judas*. 17. And is contented to be suspected of Indiscretion, so, before God he may be really innocent and not offensive to his neighbour, nor wanting to his just and prudent interest.

Assai commanda chi ubidisce al saggio.

Verum humilem patientia ostendet. S. Ber.

SECT. V.

Of Modeſty

Modeſty is the appendage of Sobriety, and is to Chaſtity, to temperance and to Humility as the fringes are to a garment. It is a grace of God that moderates the over-activeneſs and curioſity of the minde, and orders the paſſions of the body, and external actions, and is directly oppoſed to *Curioſity*, to *Boldneſſe*, to *Undecency*. The practiſe of Modeſty conſiſts in theſe following Rules:

Εὐκοσμούντι.

Acts and duties of Modeſty as it is oppoſed to Curioſity.

1. Inquire not into the ſecrets of God, but be content to learn thy duty according to the quality of thy perſon or imployment: that is plainly, if thou beeſt not concerned in the conduct of others: but if thou beeſt a teacher, learn it ſo as may beſt enable thee to diſcharge thy office. Gods commandments were proclaimed to all the world, but Gods counſels are to himſelf and to his ſecret ones, when they are admitted within the veil.

Eccles 3. 21, 22, 23.

Qui ſcrutator eſt Majeſtas opprimetur à gloria. Prov. 25.

2. Inquire not into the things which are too hard for thee, but learn modeſtly to know thy infirmities and abilities, and raiſe not thy minde up to enquire into myſteries of State, or the ſecrets of government, or difficulties Theological, if thy imployment really be, or thy underſtanding be judged to be of a lower rank.

Αὐτὴ ἀρχὴ τῆς φιλοσοφίας, αἰδέσασθαι τὸ ἰδίου ἀγνοεῖν, καὶ μὴ ζητεῖν ἃ μὴ δυνατὸν ἦν εὑρεῖν, μηδὲ ἐπιχειρεῖν ἃ μὴ οἷόν τε κατορθῶσαι. Ἀνάγκη γὰρ τὰ γινόμενα ἀπὸ ἀδόκητος γίνεσθαι· ἐπιλογίζεσθαι δὲ χρὴ ἑαυτῷ περὶ τῶν μέτρων. Arrian: lib. 1. c. 26.

Et plus ſæpe interdum vulgus quod quantum opus eſt ſapiat. Lactant.

3. Let us not enquire into the affairs of others that concern us not, but be busied within our selves and our own spheres; ever remembring that to prie into the actions or interests of other men not under our charge, may minister to pride, to tyranny, to uncharitableness, to trouble, but can never consist with modesty, unless where duty or the meer intentions of charity and relation doe warrant it.

4. Never listen at the dores or windows: for besides that it contains in it danger and a snare, it is also an invading my neighbours privacy, and a laying that open which he therefore inclosed, that it might not be open. Never ask what he carries covered so curiously; for it is enough that it is covered curiously. Hither also is reducible that we never open letters without publick authority, or reasonably presumed leave, or great necessity, or charity. Eccles. 7. 21. *Ne accipe in letteris, ne-mane in tabernaculis, ne oculis in secretis altum.*

Every man hath in his own life sins enough, in his own minde trouble enough, in his own fortune evils enough, and in performance of his offices failings more then enough to entertain his own enquiry: so that curiosity after the affairs of others, cannot be without envy and an evil minde. What is it to me if my Neighbours Grandfather were a Syrian, or his Grandmother illegitimate, or that another is indebted five thousand pounds, or whether his wife be expensive? But commonly curious persons (or as the Apostles phrase is) *busie-bodies* are not sollicitous, or inquisitive into the beauty and order of a well-governed family, or after the

virtues of an excellent person; but if there be any thing for which men keep locks and barres and porters, things that blush to see the light, and either are shameful in manners, or private in nature, these things are their care and their business. "But if great things will satisfie our enquiry, the course of the Sun and Moon, the spots in their faces, the Firmament of Heaven, and the supposed Orbs, the ebbing and flowing of the Sea are work enough for us: or if this be not, let him tell me, whether the number of the starres be even or odde, and when they began to be so? since some ages have discovered new starres which the former knew not, but might have seen, if they had been where now they are fixed. "If these be too troublesome, search lower, and tell me, why this turf this year brings forth a Daisie, and the next year a Plantane: why the apple bears his seed in his heart, and wheat bears it in his head: let him tell, why a graff taking nourishment from a crab-stock shall have a fruit more noble then its nurse and parent: let him say, why the best of oyl is at the top, the best of wine in the middle, and the best of honey at the bottom, otherwise then it is in some liquors that are thinner, and in some that are thicker? But these things are not such as please busie-bodies; They must feed upon Tragedies, and stories of misfortunes and crimes; and yet tell them ancient stories of the ravishment of chast maidens, or the debauchment of nations, or the extreme poverty of learned persons, or the persecutions of the old Saints, or the changes of government, and sad accidents

accidents hapning in Royal families amongſt the *Arſacidæ*, the *Cæſars*, the *Ptolemies*; theſe were enough to ſcratch the itch of knowing ſad ſtories. But unleſſe you tell them ſomething *ſad and new*, ſomething that is done within the bounds of their own knowledge or relation, it ſeems tedious and unſatisfying; which ſhowes plainly it is an evil ſpirit: envie and idleneſs married together, and begot curioſity. Therefore *Plutarch* rarely well compares curious and inquiſitive ears to the execrable gates of cities, out of which only Malefactors, and Hangmen and Tragedies paſſe, nothing that is chaſt or holy. ✶ If a Phyſician ſhould go from houſe to houſe unſent for, and enquire what woman hath a cancer in her bowels, or what man hath a fiſtula in his colick gut, though he could pretend to cure it, he would be almoſt as unwelcome as the diſeaſe it ſelf: and therefore it is inhumane to enquire after crimes and dyſaſters without pretence of amending them, but only to diſcover them. We are not angry with Searchers and Publicans when they look only on publick merchandiſe; but when they break open trunks, and peirce veſſels, and unrip packs, and open ſealed letters.

Curioſity is the direct incontineney of the ſpirit: and adultery it ſelf in its principle is many times nothing but a curious inquiſition after, and envying of another mans incloſed pleaſures: and there have been many who refuſed fairer objects that they might raviſh an incloſed woman, from her retirement and ſingle poſſeſſour. But theſe inquiſitions are ſeldome without danger, never without

baſeneſs; they are neither juſt, nor honeſt, nor delightful, and very often uſeleſſe to the curious inquirer. For men ſtand upon their guards againſt them, as they ſecure their meat againſt Harpyes and Cats, laying all their counſels and ſecrets out of their way; or as men clap their garments cloſe about them when the ſearching and ſaucy winds would diſcover their nakedneſs: as knowing that what men willingly hear, they doe willingly ſpeak of. Knock therefore at the dore before you enter upon your neighbours privacy; and remember that there is no difference between entring into his houſe, and looking into it.

Rixers *Acts of modeſty as it is oppoſed to boldneſſe.*

1. Let us alwayes bear about us ſuch impreſſions of reverence and fear of God as to tremble at his voice, to expreſs our apprehenſions of his greatneſs in all great accidents, in popular judgments, loud thunders, tempeſts, earthquakes, not only for fear of being ſmitten our ſelves, or that we are concerned in the accident, but alſo that we may humble our ſelves before his Almightineſs, and expreſs that infinite diſtance between his infiniteneſs and our weakneſſes, at ſuch times eſpecially when he gives ſuch viſible arguments of it. He that is merry and airie at ſhore when he ſees a ſad and a loud tempeſt on the ſea, or dances briskly when God thunders from heaven, regards not when God ſpeaks to all the world, but is poſſeſſed with a firm immodeſty

2. Be reverent, modeſt and reſerved in the

the preſence of thy betters, giving to all according to their quality their titles of honour, keeping diſtance, ſpeaking little, anſwering pertinently, not interpoſing without leave or reaſon, not anſwering to a queſtion propounded to another; and ever preſent to thy ſuperiors the faireſt ſide of thy dicourſe, of thy temper, of thy ceremony, as being aſhamed to ſerve excellent perſons with unhandſome entercourſe.

3. Never lie before a King, or a great perſon, nor ſtand in a lie when thou art accuſed, nor offer to juſtifie what is indeed a fault, but modeſtly be aſhamed of it, ask pardon and make amends. *Quem Deus tegit vereatur dia pallio, hujus maculas bovinas boas non odit.* Maimon. Can Eth. *Πρῶτον ἀγαθὸν ἀναμάρτητον εἶναι· δεύτερον δ' αἰσχύνεσθαι.* Meliſſ.

4. Never boaſt of thy ſin, but at laſt lay a vail upon thy nakedneſs & ſhame, and put thy hand before theine eyes, that thou mayeſt have this beginning of repentance, to believe thy ſin to be thy ſhame. For he that bluſhes not at his crime, but adds ſhameleſneſs to his ſhame, hath no inſtrument left to reſtore him to the hopes of virtue. *Obſtare primum eſt velle, nec labi vide: Pudor eſt ſecundus noſſe peccandi modum.* Senec. Hip. *A Cbione altem vel ab Helide diſce pudorem, Abſcondant ſurcas hæc monumenta lupas.* Mart. Lepiſt. 35.

5. Be not confident and affirmative in an uncertaine matter, but report things modeſtly, and temperately according to the degree of that perſwaſion, which is or ought to be begotten in thee by the efficacy of the authority, or the reaſon inducing thee.

6. Pretend not to more knowledge then thou haſt, but be content to ſeem ignorant where thou art ſo, leſt thou beeſt either brought

brought to shame, or retirest into shamelessness. Eccl. 3 25.

Κατασίωσις αἰδοῦς ἐπιστροφὴ.

Acts of Modesty as it is opposed to undecency.

1. In your prayers, in Churches, and places of religion use reverent postures, great attention, grave ceremony, the lowest gestures of humility, remembring that we speak to God, in our reverence to whom we cannot possibly exceed; but that the expression of this reverence be according to law or custome, and the example of the most prudent and pious persons: that is, let it be the best in its kinde to the best of essences.

2. In all publick meetings, private addresses, in discourses, in journeys use those forms of salutation, reverence and decency, which the custome prescribes, and is usual amongst the most sober persons; giving honour to whom honour belongeth, taking place of none of thy betters, and in all cases of question concerning civil precedency, giving it to any one that will take it, if it be only thy own right that is in question.

3. Observe the proportion of affections in all meetings and to all persons: be not merry at a funeral, nor sad upon a festival, but *rejoice with them that rejoice, and weep with them that weep.*

4. Abstain from wanton & dissolute laughter, petulant and uncomely jests, loud talking, jeering, and all such actions, which in civil account are called undecencies, and incivilities.

3. Towards your parents use all modesty of duty and humble carriage: towards them & all your kindred be severe in the modesties of chastity

chaſtiy : ever fearing, leſt the freedoms of natural kindneſs ſhould enlarge into any neighbourhood of unhandſomneſs. For all inceſtuous mixtures, and all circumſtances & degrees towards it, are the higheſt violations of modeſty in the world: for therefore inceſt is grown to be ſo high a crime, eſpecially in the laſt periods of the world, becauſe it breaks that reverence which the conſent of all nations and the ſeverity of humane laws hath enjoyned towards our parents and neareſt kindred, in imitation of that law which God gave to the Jews in proſecution of Modeſty in this inſtance.

6. Be a curious obſerver of all thoſe things which are of good report, and are parts of publick honeſty. For publick fame, and the ſentence of prudent and publick perſons, is the meaſure of good and evil in things indifferent: and charity requires us to comply with thoſe fancies and affections which are agreeable to nature, or the analogie of virtue, or publick laws, or old cuſtoms. It is againſt Modeſty for a woman to marry a ſecond husband as long as ſhee bears a burden by the firſt, or to admit a ſecond love while her funeral tears are not wiped from her cheeks. It is againſt publick honeſty to doe ſome lawful actions of privacy in publick theatres, and therefore in ſuch caſes retirement is a duty of modeſty. Philip. 4. 8.

Et meretrices abigit teſtem veluam, ſordidum, Ridiculum ſi nuptam, ſormose rumpatur. Mart.

7. Be grave, decent & modeſt in thy cloathing and ornament: never let it be above thy condition, not alwaies equal to it, never light or amorous, never diſcovering a nakedneſs through a thin vail, which thou pretendeſt to hide

hide: never to lay a ſnare for a ſoul, but remember what becomes a Chriſtian, profeſſing holineſs, chaſtity, and the diſcipline of the holy Jeſus: and the firſt effect of this let your ſervants feel by your gentleneſs and aptneſs to be pleaſed with their uſual diligence, and ordinary códuct: For the man or woman that is dreſſed with anger and impatience, wears pride under their robes, and immodeſty above.

Tuta ſit ornatrix: odi quæ ſæviat ora
Unguibus, & raptâ brachia ſigat acu.
Decuerat, & tangit Domina capiti illa ſimilis,
Plorat ad inviſas ſanguinolenta comas. Ovid.

8. Hither alſo is to be reduced ſingular and affected walking, proud, nice and ridiculous geſtures of body, painting and laſcivious dreſſings, all which together God reproves
Iſaiah 3.15. by the Prophet: *The Lord ſaith, becauſe the daughters of Sion are haughty, and walk with ſtretched forth necks and wanton eyes, walking and mincing as they go, and make a tinkling with their feet, therefore the Lord will ſmite her with a ſcab of the crown of the*
Deut 6.23. *head, and will take away the bravery of their tinkling ornaments.* And this duty of modeſty in this inſtance is expreſly enjoyned to
1 Tim. 2 5. all Chriſtian women by Saint *Paul, That women adorn themſelves in modeſt apparel with ſhamefaſtneſs and ſobriety, not with broidered hair, or gold or pearl, or coſtly array, but (which becometh women profeſſing godlineſs) with good works.*

9. As thoſe meats are to be avoided which tempt our ſtomacks beyond our hunger, ſo alſo ſhould prudent perſons decline all ſuch ſpectacles, relations, Theatres, loud noiſes and out-cries which concern us not, and are beſides

beſides our natural or moral intereſt. Our ſenſes ſhould not like petulant and wanton Girles wander into Markets and Theatres without juſt imployment; but when they are ſent abroad by reaſon, return quickly with their errand, and remain modeſtly at home under their guide, till they be ſent againe.

Oedipum curioſitas in extremas ejectis calamitates; Plut.

10. Let all perſons be curious in obſerving modeſty toward themſelves in the handſome treating their own body, and ſuch as are in their power, whether living or dead. Againſt this rule they offend who expoſe to others their own, or pry into others nakedneſs beyond the limits of neceſſity; where a leave is not made holy by a permiſſion from God. It is alſo ſaid that God was pleaſed to work a miracle about the body of *Epiphanius* to reprove the immodeſt curioſity of an unconcerned perſon, who pryed too neer when charitable people were compoſing it to the grave. In all theſe caſes and particulars, although they ſeem little, yet our duty and concernment is not little. Concerning which, I uſe the words of the Son of *Sirach*, *He that deſpiſeth little things ſhall periſh by little and little.*

SECT. VI.

Of contentedneſs in all eſtates and accidents.

Virtues and Diſcourſes are like Friends, neceſſary in all fortunes; but thoſe are the beſt which are Friends in our ſadneſſes, and ſupport us in our ſorrows, and ſad accidents: and in this ſenſe, no man that is virtuous can be friendleſſe; nor hath any man reaſon

reaſon to complain of the Divine Providence, or accuſe the publick diſorder of things, or his own infelicity, ſince God hath appointed one remedy for all the evils in the World, and that is, a contented ſpirit: For this alone makes a man paſſe through fire, and not be ſcorched; through Seas, and not be drowned, through hunger and nakedneſs, and want nothing. For ſince all the evil in the world conſiſts in the diſagreeing between the object and the appetite, as when a man hath what he deſires not, or deſires what he hath not, or deſires amiſſe; he that compoſes his ſpirit to the preſent accident, hath variety of inſtances for his virtue, but none to trouble him, becauſe his deſires enlarge not beyond his preſent fortune: and a wiſe man is placed in the variety of chances like the Nave or Centre of a wheel, in the midſt of all the circumvolutions and changes of poſture, without violence or change, ſave that it turns gently in complyance with its changed parts, and is indifferent which part is up and which is down; for there is ſome virtue or other to be exerciſed what ever happens, either patience or thankſgiving, love or fear, moderation or humility, charity or contentedneſs, and they are every one of them equally in order to his great end, and immortal felicity: and beauty is not made by white or red, by black eyes and a round face, by a ſtraight body and a ſmooth skin; but by a proportion to the fancy: No rules can make amability, our mindes and apprehenſions make that; and ſo is our felicity; and we may be reconciled to poverty & a low fortune, if we

ſuffer

ſuffer contentedneſs and the grace of God to make the proportions. For no man is poor that does not think himſelf ſo: But if in a full fortune, with impatience he deſires more, he proclaims his wants and his beggerly condition. But becauſe this grace of contentedneſs was the ſum of all the old moral Philoſophy, and a great duty in Chriſtianity, and of moſt univerſal uſe in the whole courſe of our lives, and the only inſtrument to eaſe the burdens of the world and the enmities of ſad chances, it will not be amiſſe to preſſe it by the proper arguments by which God hath bound it upon our ſpirits, it being faſtned by Reaſon and Religion, by duty and intereſt, by neceſſity and conveniency, by example, and by the propoſition of excellent rewards, no leſſe then peace and felicity.

Nemo ſatis tibi eſt, ſi diſſimules, injuria.

1. Contentedneſs in all eſtates is a duty of Religion: it is the great reaſonableneſs of complying with the *Divine providence* which governs all the World, and hath ſo ordered us in the adminiſtration of his great Family. He were a ſtrange fool that ſhould be angry becauſe Dogs and ſheep need no ſhoes, and yet himſelf is full of care to get ſome: God hath ſupplied thoſe needs to them by natural proviſions; and to thee by an artificial: for he hath given thee reaſon to learn a trade, or ſome meanes to make or buy them, ſo that it onely differs in the manner of our proviſion; and which had you rather want, ſhoes or reaſon? And my Patron that hath given me a Farm is freer to me then if he gives a loaf ready baked. But however, all theſe gifts come from him, and therefore

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it is fit he ſhould diſpence them as he pleaſe; and if we murmure here, we may at the next melancholy be troubled that God did not make us to be Angels, or Stars. For if that which we are or have, doe not content us, we may be troubled for every thing in the World, which is beſides our being, or our poſſeſſions.

God is the Maſter of the Scenes, we muſt not chooſe which part we ſhall act; it concerns us only to be careful that we doe it well, alwaies ſaying, *If this pleaſe God let it be as it is*: and we who pray that Gods will may be done in Earth as it is in Heaven, muſt remember that the Angels doe whatſoever is commanded them, and go where ever they are ſent, and refuſe no circumſtances: and if their imployment be croſſed by a higher decree, they ſit down in peace and rejoice in the event; and when the Angel of *Judea* could not prevail in behalf of the people committed to his charge, becauſe the Angel of *Perſia* oppoſed it, he only told the ſtory at the command of God, and was as content, and worſhipped with as great an extaſie in his proportion, as the prevailing Spirit. Doe thou ſo likewiſe: keep the ſtation where God hath placed you, and you ſhall never long for things without, but ſit at home feaſting upon the *Divine Providence* and thy own *reaſon*, by which we are taught that it is neceſſary and reaſonable to ſubmit to God.

εἰ τοῦτο τῷ θεῷ φίλον ἔστω γενέσθω.

Dan. 14. 13.

For, is not all the World Gods family? Are not we his creatures? Are we not as clay in the hand of the Potter? Doe we not live

live upon his meat, and move by his strength, and doe our work by his light? Are we any thing but what we are from him, and shall there be a mutiny among the flocks and herds, because their Lord or their Shepherd chooses their pastures, and suffers them not to wander into Deserts and unknown waies? If we choose, we doe it so foolishly that we cannot like it long, and most commonly not at all: but God who can doe what he please, is wise to choose safely for us, affectionate to comply with our needs, and powerful to execute all his wise decrees. Here therefore is the wisdome of the contented man, to let God choose for him: for when we have given up our wills to him, and stand in that station of the battel where our great General hath placed us, our spirits must needs rest while our conditions have for their security the power, the wisdom, and the charity of God.

2. Contentedness in all accidents brings great peace of spirit: and is the great and only instrument of temporal felicity. It removes the sting from the accident, and makes a man not to depend upon chance, and the uncertain dispositions of men for his well-being, but only on GOD and his own Spirit. We our selves make our fortunes good or bad, and when God lets loose a Tyrant upon us or a sickness, or scorn, or a lessened fortune, if we fear to die, or know not to be patient, or are proud, or covetous, then the calamity sits heavy on us. But if we know how to manage a noble principle, and fear not Death so much as a dishonest action, and think impatience a worse evil then a Feaver,

Ἀνὴρ τοίνυν ἀγαθὸς καὶ σπουδαῖος, εἰ καὶ πάνυ ἐπιπολάζοι τὰ ἐκτὸς, ἐν τούτοις ἔσται τοῖς ἀγαθοῖς. Arrian. Epict.

and

and Pride to be the biggeſt diſgrace, and poverty to be infinitely deſirable before the torments of covetouſneſs; then we who now think vice to be ſo eaſie, and make it ſo familiar, and think the cure ſo impoſſible, ſhall quickly be of another minde, and reckon theſe accidents amongſt things eligible.

But no man can be happy that hath great hopes and great fears of things without, and events depending upon other men, or upon the chances of Fortune. The rewards of virtue are certain, and our proviſions for our natural ſupport are certain, or if we want meat till we die, then we die of that diſeaſe, and there are many worſe then to die with an *atrophy* or Conſumption, or unapt and courſer nouriſhment: But he that ſuffers a tranſporting paſſion concerning things within the power of others, is free from ſorrow and amazement no longer then his enemy ſhall give him leave; and it is ten to one but he ſhall be ſmitten then, and there where it ſhall moſt trouble him: for ſo the Adder teaches us where to ſtrike, by her curious and fearful defending of her head. The old Stoicks when you told them of a ſad ſtory would ſtill anſwer τί πρὸς ἐμέ; *What is that to me?* Yes, for the Tyrant hath ſentenced you alſo to priſon. Well! what is that? He will put a chain upon my legge, but he cannot bind em̃ ſoul. No: but he will kill you. Then Ile die. If preſently, let me goe that I may preſently be freer then himſelf: but if not till anon or to morrow, I will dine firſt, or ſleep, or doe what reaſon and nature calls for, as at other times. This in Gentile Philoſophy,

sophy is the same with the discourse of Saint Paul, *I have learned in whatsoever state I am therewith to be content. I know both how to be abased, and I know how to abound; every where and in all things I am instructed, both how to be full and to be hungry, both to abound and suffer need.* Phil. 4. 11. 12. 1 Tim. 6. 8. Heb. 13. 5. *Ubi bene vivit non qui possidet, sed grande bonum non petit.*

We are in the world like men playing at Tables, the chance is not in our power, but to play it, is; and when it is fallen we must manage it as we can, and let nothing trouble us, but when we doe a base action, or speak like a fool, or think wickedly: these things God hath put into our powers: but concerning those things which are wholly in the choice of another, they cannot fall under our deliberation, and therefore neither are they fit for our passions. My fear may make me miserable but it cannot prevent what another hath in his power and purpose: and prosperities can only be enjoyed by them who fear not at all to lose them, since the amazement and passion concerning the future takes off all the pleasure of the present possession. Therefore if thou hast lost thy land, doe not also lose thy constancy: and if thou must die a little sooner, yet doe not die impatiently. For no chance is evil to him that is content, and *to a man nothing is miserable, unlesse it be unreasonable.* No man can make another man to be his slave, unlesse he hath first enslaved himself to life and death, to pleasure or pain, to hope or fear; command these passions, and you are freer then the Parthian Kings. Πᾶν τὸ λυπηρὸν παρὰ τὸν λόγον ἐστίν.

Instruments or exercises to procure contentednesse.

Upon the strength of these premises we may

may reduce this virtue to practise by its proper instruments first, and then by some more special considerations or arguments of content.

1. When any thing happens to our displeasure, let us endeavour to take off its trouble by turning it into spiritual or artificial advantage, and handle it on that side, in which it may be useful to the designes of reason. For there is nothing but hath a double handle, or at least we have two hands to apprehend it. When an enemy reproaches us, let us look on him as an impartial relator of our faults, for he will tell thee truer then thy fondest friend will, and thou mayest call them *pretious balms*, though *they break thy head*, and forgive his anger while thou makest use of the plainness of his declamation. *The Ox when he is weary treads surest*, and if there be nothing else in the disgrace but that it makes us to walk warily, and tread sure for fear of our enemies, that is better then to be flattered into pride and carelesness. This is the charity of Christian Philosophy, which expounds the sense of the Divine providence fairly, and reconciles us to it by a charitable construction: and we may as well refuse all physick if we consider it only as unpleasant in the tast, and we may finde fault with the rich valleys of *Thasus*, because they are circled with sharp mountains: but so also we may be in charity with every unpleasant accident, because though it tast bitter it is intended for health and medicine.

If therefore thou fallest from thy imployment in publick, take sanctuary in an honest retire-

retirement, being indifferent to thy gain abroad, or thy safety at home: If thou art out of favour with thy Prince, secure the favour of the *King of kings*, and then there is no harm come to thee: and when *Zeno Citiensis* lost all his goods in a storm, he retired to the studies of Philosophy, to his short cloak, and a severe life, and gave thanks to fortune for his prosperous mischance. When the North-winde blows hard, and it rains sadly, none but fools sit down in it and crie: wise people defend themselves against it with a warm garment, or a good fire, and a drie roof: when a storm of a sad mischance beats upon our spirits, turn it into some advantage by observing where it can serve another end, either of religion or prudence, of more safety or lesse envie: it will turn into something that is good, if we list to make it so: at least it may make us weary of the worlds vanity, and take off our confidence from uncertain riches, and make our spirits to dwell in those regions, where content dwels essentially: if it does any good to our souls, it hath made more then sufficient recompense for all the temporal affliction. He that threw a stone at a dog, and hit his cruel stepmother, said, that although he intended it otherwise, yet the stone was not quite lost: and if we fail in the first designe, if we bring it home to another equally to content us, or more to profit us, then we have put our conditions past the power of chance; and this was called in the old Greek Comedy *a being revenged on fortune by becoming Philosophers*, and turning the chance into reason or religion: for so a

wise

wise man shall overrule his starres, and have a greater influence upon his own content, then all the constellations and planets of the firmament.

2. Never compare thy condition with those above thee; but to secure thy content, look upon those thousands with whom thou wouldest not for any interest change thy fortune and condition. A souldier must not think himself unprosperous, if he be not successful as the son of *Philip*, or cannot grasp a fortune as big as the Roman Empire: Be content that thou art not lessened as was *Pyrrhus*: or if thou beest, that thou art not routed like *Crassus*: and when that comes to thee, it is a great prosperity, that thou art not cag'd and made a spectacle like *Bajazet*: or thy eyes were not pull'd out like *Zedekiahs*: or that thou wert not flead alive like *Valentinian*. If thou admirest the greatness of *Xerxes*, look also on those that digged the mountain *Athos*, or whose ears and noses were cut off, because the Hellespont carried away the bridge. It is a fine thing (thou thinkest) to be carried on mens shoulders: but give God thanks that thou art not forced to carry a rich fool upon thy shoulders: as those poor men doe whom thou beholdest. There are but few Kings in mankinde, but many thousands who are very miserable, if compared to thee. However it is a huge folly rather to grieve for the good of others, then to rejoyce for that good which God hath given us of our own.

And yet there is no wise or good man that would change persons or conditions intirely

with

with any man in the world. It may be he would have one mans wealth added to himſelf, or the power of a ſecond, or the learning of a third, but ſtill he would receive theſe into his own perſon, becauſe he loves that beſt, and therefore eſteems it beſt, and therefore overvalues all that which he is, before all that which any other man in the world can be. Would any man be *Dives* to have his wealth, or *Judas* for his office, or *Saul* for his kingdome, or *Abſolon* for his beauty, or *Achitophel* for his policy? It is likely he would wiſh all theſe, and yet he would be the ſame perſon ſtill. For every man hath deſires of his own, and objects juſt fitted to them, without which he cannot be, unleſſe he were not himſelf. And let every man that loves himſelf ſo well as to love himſelf before all the world, conſider if he have not ſomething, for which in the whole he values himſelf farre more then he can value any man elſe. There is therefore no reaſon to take the fineſt feathers from all the winged nation to deck that bird, that thinks already ſhe is more valuable then any the inhabitants of the ayre. Either change all or none. Ceaſe to love your ſelf beſt, or be content with that portion of being and bleſſing for which you love your ſelf ſo well.

3. It conduces much to our content, if we paſſe by thoſe things which happen to our trouble, and *conſider that which is pleaſing and proſperous*, that by the repreſentation of the better, the worſe may be blotted out: and at the worſt you have enough

to keep you alive, and to keep up, and to improve your hopes of Heaven. If I be overthrown in my ſuit at Law, yet my houſe is left me ſtill and my land: or I have a virtuous wife, or hopeful children, or kinde freinds, or good hopes: If I have loſt one childe, it may be I have two or three ſtill left me; *or elſe reckon the bleſſings which already you have received*, and therefore be pleaſed in the change and variety of affairs to receive *evil from the hand of God as well as good*. *Antipater* of Tarſus uſed this art to ſupport his ſorrows on his death-bed, and reckoned the good things of his paſt life, not forgetting to recount it as a bleſſing, an argument that God took care of him, that he had a proſperous journey from Cilicia to Athens. *Or elſe pleaſe thy ſelf with hopes of the future:* for we were born with this ſadneſs upon us; and it was a change that brought us into it, and a change may bring us out again. *Harveſt will come, and then every farmer is rich, at leaſt for a moneth or two.* It may be thou art entred into the cloud which will bring a gentle ſhowre to refreſh thy ſorrows.

La ſperanza e il pan de poveri.
Non ſi male nunc, & olim ſic erit.

Ἀεὶ χειμὼν εἰς θέρος πλέοντι.

Now ſuppoſe thy ſelf in as great a ſadneſs, as ever did load thy ſpirit, wouldſt thou not bear it cheerfully and nobly, if thou wert ſure that within a certain ſpace ſome ſtrange excellent fortune would relieve thee, and enrich thee, and recompenſe thee ſo as to overflow all thy hopes and thy deſires, and capacities? Now then, when a ſadneſs lies heavy upon thee, remember that thou art a Chriſtian

ſtian deſigned to the inheritance of Jeſus: and what doſt thou think concerning thy great fortune, thy lot and portion of eternity? Doeſt thou think thou ſhalt be ſaved or damned? Indeed if thou thinkeſt thou ſhalt periſh, I cannot blame thee to be ſad, ſad till thy heart-ſtrings crack: but then why art thou troubled at the loſſe of thy money? what ſhould a damned man doe with money, which in ſo great a ſadneſs it is impoſſible for him to enjoy? Did ever any man upon the rack, afflict himſelf becauſe he had received a croſſe anſwer from his Miſtreſſe? or call for the particulars of a purchaſe upon the gallows? If thou doeſt really believe thou ſhalt be damned, I doe not ſay it will *cure* the ſadneſs of thy poverty, but it will *ſwallow* it up. * But if thou believeſt thou ſhalt be ſaved, conſider how great is that joy, how infinite is that change, how unſpeakable is the glory, how excellent is the recompenſe for all the ſufferings in the world, if they were all laden upon the ſpirit? So that let thy condition be what it will, if thou conſidereſt thy own preſent condition, and compare it to thy future poſſibility, thou canſt not feel the preſent ſmart of a croſſe fortune to any great degree, either becauſe thou haſt a farre bigger ſorrow, or a farre bigger joy. Here thou art but a ſtranger travelling to thy Countrey, where the glories of a kingdome are prepared for thee, it is therefore a huge folly to be much afflicted becauſe thou haſt a leſſe convenient Inne to lodge in by the way.

But theſe arts of *looking forwards and*

backwards are more then enough to ſupport the ſpirit of a Chriſtian: there is no man but hath bleſſings enough in preſent poſſeſſion to outweigh the evils of a great affliction. Tell the joynts of thy body, and doe not accuſe the univerſal providence for a lame leg, or the want of a finger, when all the reſt is perfect: and you have a noble ſoul, a particle of Divinity, the image of GOD himſelf: and by the want of a finger you may the better know how to eſtimate the remaining parts, and to account for every degree of the ſurviving bleſſings. *Ariſtippus* in a great ſuit at Law loſt a Farm, and to a gentleman who in civility pitied and deplored his loſſe, He anſwered, I have two Farms left ſtill, and that is more then I have loſt, and more then you have by one. If you miſſe an Office for which you ſtood Candidate, then beſides that you are quit of the cares and the envy of it, you ſtill have all thoſe excellencies which rendred you capable to receive it, and they are better then the beſt Office in the Common-wealth. If your eſtate be leſſened, you need the leſſe to care who governs the Province, whether he be rude or gentle. I am croſſed in my journey, and yet I ſcaped robbers; and I conſider, that if I had been ſet upon by Villains, I would have redeemed that evil by this which I now ſuffer, and have counted it a deliverance: or if I did fall into the hands of theeves, yet they did not ſteal my land: or I am fallen into the hands of Publicans and Sequeſtrators, and they have taken all from me, what now? let me look about me. They have left

left me the Sun and the Moon, Fire and Water, a loving wife, and many friends to pity me, and ſome to releive me, and I can ſtill diſcourſe, and unleſſe I liſt they have not taken away my merry countenance, and my cheerful ſpirit, and a good conſcience: they ſtill have left me the providence of God, and all the promiſes of the Goſpel, and my Religion, and my hopes of Heaven, and my charity to them too: and ſtill I ſleep, and digeſt, I eat and drink, I read and meditate, I can walk in my neighbours pleaſant fields, and ſee the varieties of natural beauties, and delight in all that in which God delights, that is in virtue and wiſdom, in the whole creation, and in God himſelfe: and he that hath ſo many cauſes of joy, and ſo great, is very much in love with ſorow and peeviſhneſs, who loſes all theſe pleaſures, and chooſes to ſit down upon his little handful of thornes: ſuch a perſon were fit to bear *Nero* company in his funeral ſorrow for the loſſe of one of *Poppea*'s hairs, or help to mourn for *Leſbia*'s ſparrow: and becauſe he loves it, he deſerves to ſtarve in the midſt of plenty, and to want comfort while he is encircled with bleſſings.

4. Enjoy the preſent whatſoever it be, and be not ſolicitous for the future: for if you take your foot from the preſent ſtanding, and thruſt it forward toward to morrows event, you are in a reſtleſſe condition: it is like refuſing to quench your preſent thirſt by fearing you ſhall want drink the next day. If it be well to day, it is madneſs

Quid ſit futurum cras fuge quærere, & Quem fors dierum cunque dabit, lucro Appone. Hor. l. 1. Od. 4.

to make the preſent miſerable by fearing it may be ill to morrow, when your belly is full of to daies dinner to fear you ſhall want the next daies ſupper: for it may be you ſhall not, and then to what purpoſe was this daies affliction? But if to morrow you ſhall want, your ſorrow will come time enough, though you doe not haſten it, let your trouble tarry till its own day comes. But if it chance to be ill to day, doe not increaſe it by the care of to morrow. Enjoy the bleſſings of this day, if God ſends them, and the evils of it bear patiently and ſweetly: for this day is only ours, we are dead to yeſterday, and we are not yet born to the morrow. He therefore that enjoyes the preſent, if it be good, enjoyes as much as is poſſible: and if only that daies trouble leans upon him, it is ſingular and finite. *Sufficient to the day* (ſaid Chriſt) *is the evil thereof: Sufficient*, but *not intolerable*: but if we look abroad and bring into one daies thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreaſonable. To reprove this inſtrument of diſcontent, the Ancients feigned that in Hell ſtood a man twiſting a rope of Hay, and ſtill he twiſted on, ſuffering an Aſſe to eat up all that was finiſhed: ſo miſerable is he who thruſts his paſſions forwards towards future events, and ſuffers all that he may enjoy to be loſt and devoured by folly and inconſideration, thinking nothing fit to be enjoyed, but that

Prudens futuri temporis exitum
Caliginoſa nocte premit Deus;
Ridetque, ſi mortalis ultra
Fas trepidat: quod adeſt memento
Componere æquus. Hor. l. 3. Od. 29.
Τὸ γὰρ νῦν μέλλει μοι, τὸ δ' αὔριον τίς ἐσιδεῖς;

that which is not, or cannot be had. Juſt ſo, many young perſons are loath to die, and therefore deſire to live to old age, and when they are come thither, are troubled that they are come to that ſtate of life to which before they were come, they were hugely afraid they ſhould never come.

5. Let us prepare our mindes againſt changes, alwaies expecting them, that we be not surprized when they come: For nothing is ſo great an enemy to tranquillity and a contented ſpirit, as the amazement and confuſions of unreadineſs and inconſideration: and when our fortunes are violently changed, our ſpirits are unchanged, if they alwaies ſtood in the Suburbs and expectation of ſorrows. *O Death, how bitter art thou to a man that is at reſt in his poſſeſſions:* and to the rich Man who had promiſed to himſelf eaſe and fulneſs for many years, it was a ſad arreſt, that his ſoul was ſurpriſed the firſt night: but the Apoſtles who every day knockt at the gate of death, and looked upon it continually, went to their Matyrdome in peace and evenneſs.

6. Let us often frame to our ſelves and repreſent to our conſiderations the images of thoſe bleſſings we have, juſt as we uſually underſtand them when we want them. Conſider how deſirable health is to a ſick man, or liberty to a priſoner; and if but a fit of the tooth-ach ſeiſes us with violence, all thoſe troubles which in our health afflicted us, disband inſtantly and ſeem inconſiderable. He that in his health is troubled that he is in debt, and ſpends ſleepleſſe nights, and

refuſes meat becauſe of his infelicity, let him fall into a fit of the Stone or a high Feaver, deſpiſes the arreſt of all his firſt troubles, and is as a man unconcerned. Remember then that God hath given thee a bleſſing, the want of which is infinitely more trouble then thy preſent debt or poverty, or loſſe; & therefore is now more to be valued in the poſſeſſion, & ought to outweigh thy trouble. The very privative bleſſings, the bleſſings of immunity, ſafeguard, liberty and integrity which we commonly enjoy, deſerve the thankſgiving of a whole life. If God ſhould ſend a Cancer upon thy face, or a Wolf into thy ſide, if he ſhould ſpread a cruſt of Leproſie upon thy skin, what wouldſt thou give to be but as now thou art? Wouldſt thou not on that condition be as poor as I am? or as the meaneſt of thy brethren? Would you not chooſe your preſent loſſe or affliction as a thing extremely eligible, and a redemption to thee if thou mighteſt exchange the other for this? Thou art quit from a thouſand calamities, every one of which if it were upon thee would make thee inſenſible of thy preſent ſorrow: and therefore let thy joy (which ſhould be as great for thy freedom from them, as in thy ſadneſs when thou feeleſt any of them) doe the ſame cure upon thy diſcontent. For if we be not extremely foliſh or vain, thankleſſe or ſenſleſſe, a great joy is more apt to cure ſorrow and diſcontent, then a great trouble is. I have known an affectionate Wife when ſhe he hath been in fear of parting with her beloved Husband, heartily

desire of God his life or society upon any conditions that were not sinful; and choose to beg with him, rather then to feast without him: and the same person hath upon that consideration born poverty nobly, when God hath heard her prayer in the other matter: What wise man in the world is there who does not preferre a small fortune with peace before a great one with contention, and warre and violence? and then he is no longer wise if he alters his opinion when he hath his wish.

7. If you will secure a contented spirit you must measure your desires by your fortune and condition, not your fortunes by your desires: That is, be governed by your needs, not by your fancy; by Nature, not by evil customs and ambitious principles. He that would shoot an arrow out of a Plow, or hunt a Hare with an Elephant, is not unfortunate for missing the mark or prey; but he is foolish for choosing such unapt instruments: and so is he that runs after his content with appetites not springing from natural needs, but from artificial, phantastical and violent necessities: These are not to be satisfied; or if they were, a man hath chosen an evil instrument towards his content: Nature did not intend rest to a Man by filling of such desires. Is that Beast better that hath two or three Mountains to graze on, then a little Bee that feeds on Dew or Manna, and lives upon what falls every morning from the Store-houses of Heaven, *Clouds* and *Providence*? Can a Man quench his thirst better out of a River

Assai basta per chi non è ingordo.

—— quanto præſtantius eſſet
Numen aquæ, viridi ſi margine clauderet undas
Herba, nec ingenuum violarent marmora tophi.
—— me paſcunt olivæ
Me ichoreæ, leves que malvæ;
Frui paratis & valido mihi
Latoe dones, —— Horat: l. 1. Od. 31.
Amabo levem cupreſſum
Omiſis (reteæ paſcuis
Terrâ mihi datum eſt parum,
Caro interim doloribus. Pindar:

then a full Urn, or drink better from the Fountain whé it is finely paved with Marble, then when it ſwels over the green Turf? Pride and artificial gluttonies doe but adulterate Nature, making our diet healthleſſe, our appetites impatient and unſatisfiable, and the taſte mixt, phantaſtical, and meretricious. But that which we miſcall poverty, is indeed Nature: and its proportions are the juſt meaſures of a Man, and the beſt inſtruments of content: But when we create needs that God or Nature never made, we have erected to our ſelves an infinite ſtock of trouble that can have no period. *Sempronius* complained of want of clothes, and was much troubled for a new ſuit, being aſhamed to appeare in the Theatre with his Gown a little thred-bare: but when he got it and gave his old clothes to *Codrus*, the poor man was raviſht with joy, and went and gave God thanks for his new purchaſe: and *Codrus* was made richly fine and cheerfully warm by that which *Sempronius* was aſhamed to wear; and yet their natural needs were both alike, the difference only was, that *Sempronius* had ſome artificial and phantaſtical neceſſities ſuperinduced, which *Codrus* had not; and was harder to be releived, and could not have joy at ſo cheap a rate; becauſe he only lived according to Nature, the other by Pride and ill cuſtomes, and mea-

ſures

ſures taken by other mens eyes and tongues, and artificial needs. He that propounds to his fancy things greater then himſelf, or his needs, and is diſcontent and troubled when he fails of ſuch purchaſes, ought not to accuſe Providence, or blame his fortune, but his folly. God and Nature made no more needs then they mean to ſatisfie: and he that will make more muſt look for ſatisfaction where he can.

8. In all troubles and ſadder accidents, let us take ſanctuary in Religion, and by innocence caſt out anchors for our ſouls to keep them from ſhipwrack, though they be not kept from ſtorm. For what Philoſophy ſhall comfort a Villain that is haled to the rack for murdering his Prince; or that is broken upon the wheel for Sacrilege? His cup is full of pure and unmingled ſorrow: His body is rent with torment, his name with ignominy, his ſoul with ſhame and ſorrow which are to laſt eternally: but when a man ſuffers in a good cauſe, or is afflicted and yet walks not perverſly with his God, then, *Anytus and Melitus may kill me, but they cannot hurt me*, then Saint *Pauls* character is engraved in the forehead of our fortune: *We are troubled on every ſide, but not diſtreſſed; perplexed, but not in deſpaire; perſecuted but not forſaken; caſt down, but not deſtroyed: and who is he that will harm you, if ye be followers of that which is good?* For indeed every thing in the world is indifferent, but ſin: and all the ſcorchings of the Sun are very tolerable in reſpect of the burnings of a Feaver or a Calenture. The greateſt evils are.

Vacare culpæ in calamitatibus maximum ſolatium.

2 Cor. 4. 8.

1 Pet. 3. 13. & 4. 15, 16.

are from within us: and from our ſelves alſo we muſt look for our greateſt good; for God is the Fountain of it, but reaches it to us by our owne hands; and when all things look ſadly round about us, then only we ſhall finde how excellent a fortune it is to have GOD to our friend; and of all friendſhips that only is created to ſupport us in our needs. For it is ſin that turns an Ague into a Feaver, and a Feaver to the Plague, feare into diſpair, anger into rage, and loſſe into madneſs, and ſorrow to amazement and confuſion: but if either we were innocent, or elſe by the ſadneſs are made penitent, we are put to ſchool, or into the Theatre, either to learn how, or elſe actually to combat for a Crown; the accident may ſerve an end of mercy, but is not a meſſenger of wrath.

Let us not therefore be governed by *external*, and *preſent*, and *ſeeming things*; nor let us make the ſame judgment of things, that common and weak underſtandings doe; nor make other men, and they not the wiſeſt, to be judges of our felicity, ſo that we be happy or miſerable as they pleaſe to think us, but let reaſon, and experience, and religion, and hope relying upon the Divine promiſes be the meaſure of our judgment. No *wiſe man* did ever deſcribe felicity without virtue: and no *good man* did ever think virtue could depend upon the variety of a good or bad fortune. It is no evil to be poor, but to be vitious and impatient.

Beatitudo pendet à rectis conſiliis in effectionem animi conſtantem deſumentibus Plut.

Means

Means to obtain content by way of conſideration.

To theſe exerciſes and ſpiritual inſtruments if we adde the following conſiderations concerning the nature and circumſtances of humane chance, we may better ſecure our peace. For as to children who are afraid of vaine Images, we uſe to perſwade confidence by making them to handle and look neerer ſuch things that when in ſuch a familiarity they perceive them innocent, they may overcome their fears: ſo muſt timorous, phantaſtical, ſad & diſcontented perſons be treated; they muſt be made to conſider and on all ſides to look upon the accident, and to take all its dimenſions, and conſider its conſequences, and to behold the purpoſe of God, and the common miſtakes of men, and their evil ſentences they uſually paſſe upon them; For then we ſhall perceive that like Colts of unmanaged Horſes we ſtart at dead bones and liveleſſe blocks, things that are unactive as they are innocent. But if we ſecure our hopes and our fears, and make them moderate and within government, we may the ſooner overcome the evil of the accident; *For nothing that we feel is ſo bad as what we fear.*

Non it ad omnia loca genus O Agamemnon, Atreus. Opus eſt te gaudere & mœrere: Mortalium. natum es, & in humanis rebus Superſtitioſe conſiſtimus

1. Conſider that the univerſal providence of God hath ſo ordered it that the good things of Nature and Fortune are divided, that we may know how to bear our own & relieve each others wants and imperfections. It is not for a Man, but for a God to have all excellencies and all felicities. He ſupports my poverty with his wealth, I counſel and

and inſtruct him with my learning and experience. He hath many friends, I many children: He hath no heir, I have no inheritance: and any one great bleſſing together with the common portions of Nature and neceſſity is a fair fortune, if it be but health or ſtrength, or the ſwiftneſs of *Abimaaz*. For it is an unreaſonable diſcontent to be troubled that I have not ſo good Cokes, or Dogs, or Horſes as my Neighbour, being more troubled that I want one thing that I need not, then thankful for having received all that I need. *Nero* had this diſeaſe, that he was not content with the fortune of the whole Empire, but put the Fidlers to death for being more skilful in the trade then he was: and *Dionyſius* the elder, was ſo angry at *Philoxenus* for ſinging, and with *Plato* for diſputing better then he did, that he ſold *Plato* a Slave into *Ægina*, and condemned the other to the Quarries.

This conſideration is to be enlarged by adding to it that there are ſome inſtances of fortune and a fair condition that cannot ſtand with ſome others, but if you deſire this, you muſt loſe that, and unleſſe you be content with one, you loſe the comfort of both. If you covet Learning, you muſt have leiſure and a retired life: if to be a Politician, you muſt go abroad and get experience and doe all buſineſſes, and keep all company, and have no leiſure at all. If you will be rich, you muſt be frugal: if you will be popular, you muſt be bountifull: If a Philoſopher, you muſt deſpiſe riches. The Greek that deſigned to make the moſt exquiſite picture that could

could be imagined, fancied the eye of *Chione*, and the hair of *Pægnium*, and *Tarsia*'s lip, *Philenium*'s chin, and the forehead of *Delphia*, and set all these upon *Milphidippa*'s neck, and thought that he should outdoe both Art and Nature. But when he came to view the proportions, he found that what was excellent in *Tarsia* did not agree with the other excellency of *Philenium*; and although singly they were rare pieces, yet in the whole they made a most ugly face. The dispersed excellencies and blessings of many men, if given to one, would not make a handsome, but a monstrous fortune. Use therefore that faculty which Nature hath given thee, and thy education hath made actual, and thy calling hath made a duty: but if thou desirest to be a Saint, refuse not his persecution: If thou wouldest be famous as *Epaminondas* or *Fabricius*, accept also of their poverty, for that added lustre to their persons and envy to their fortune, and their virtue without it coul not have been so excellent, Let *Euphorion* sleep quietly with his old rich Wife: and let *Medius* drink on with *Alexander*: and remember thou canst not have the riches of the first, unless you have the old Wife too; nor the favour which the second had with his Prince, unless you buy it at his price, that is, lay thy sobriety down at first, and thy health a little after; and then their condition though it look splendidly, yet when you handle it on all sides, it will prick your fingers.

Prandet Aristoteles quando Philippo lubet, Diogenes quando Diogeni.

2. Consider how many excellent persoges in all Ages have suffered as great or greater

greater calamities then this which now temp'rs thee to impatience. *Agis* was the moſt noble of the Greeks, and yet his Wife bore a Childe by *Alcibiades* : and *Philip* was Prince of *Iturea*, and yet his wife ran away with his Brother *Herod* in to Galilee: and certainly in a great fortune that was a great calamity. But theſe are but ſingle inſtances. Almoſt all the ages of the world have noted that their moſt eminent Scholars were moſt eminently poor, ſome by choice, but moſt by chance, and an inevitable decree of providence : And in the whole ſex of women God hath decreed the ſharpeſt pains of childbirth, to ſhow that there is no ſtate exempt from ſorrow, and yet that the weakeſt perſons have ſtrength more then enough to bear the greateſt evil : and the greateſt Queens, and the Mothers of Saints and Apoſtles, have no charter of exemption from this ſad ſentence. But the Lord of men and Angels was alſo the King of ſufferings; and if thy courſe robe trouble thee, remember the ſwadling cloathes of Jeſus: if thy bed be uneaſie, yet it is not worſe then his Manger; and it is no ſadneſs to have a thin table, if thou calleſt to minde that the King of heaven and earth was fed with a little breaſt-milk; and yet beſides this he ſuffered all the ſorrows which we deſerved. We therefore have great reaſon to ſit down upon our own hearths, and warm our ſelves at our own fires, and feed upon content at home : for it were a ſtrange pride to expect to be more gently treated by the Divine providence then the beſt and wiſeſt

wiſeſt men, then Apoſtles and Saints, nay, the ſon of the Eternal God, the heir of both the worlds.

This Conſideration may be enlarged by ſurveying all the ſtates and families of the world: and he that at once ſaw *Ægina* and *Megara*, *Pyræus* and *Corinth* lie galping in their ruines, and almoſt buried in their own heaps, had reaſon to blame *Cicero* for mourning impatiently the death of one woman. In the moſt beauteous and ſplendid fortune there are many cares and proper interruptions and allayes; In the fortune of a Prince there is not the courſe robe of beggery; but there are infinite cares: and the Judge ſits upon the Tribunal with great ceremony and oſtentation of fortune, and yet at his houſe, or in his breſt there is ſomething that cauſes him to ſigh deeply. *Pittacus* was a wiſe and valiant man, but his Wife overthrew the Table when he had invited his friends: upon which the good man to excuſe her incivility and his own misfortune, ſaid, That every man had one evil, and he was moſt happy that had but that alone; And if nothing elſe happens, yet ſickneſſes ſo often doe imbitter the fortune and content of a family, that a Phyſician in a few years, and with the practiſe upon a very few families, gets experience enough to adminiſter to almoſt all diſeaſes. And when thy little misfortûe troubles thee, remember that thou haſt kown the beſt of Kings,

Servius Sulpitius.

Hic in foro beatus eſſe creditur
Cum fortibus aperta ſit ſua miſeriarum.
Imperat mulier, jubet omnia ſemper litiga-
Multa adferunt illi dolorem, nihil nubi.
Fere quam ſortem patiuntur omnes
——— *Nemo recuſat.*

Kings, and the beſt of Men put to death publickly by his own ſubjects.

3. There are many accidents which are eſteemed great calamities, and yet we have reaſon enough to bear them well and unconcernedly; for they neither touch our bodies nor our ſouls: our health and our virtue remains intire, our life and our reputation. It may be I am ſlighted, or I have received ill language, but my head akes not for it, neither hath it broke my thigh, nor taken away my virtue, unleſſe I loſe my charity or my patience. Inquire therefore what you are the worſe either in your ſoul or in your body, for what hath happened: for upon this very ſtock many evils will diſappear, ſince the body and the ſoul make up the whole man: and when the daughter of *Stilpo* prov'd a wanton, he ſaid it was none of his ſin, and therefore there was no reaſon it ſhould be his miſery: And if an enemy hath taken all that from a Prince whereby he was a king; he may refreſh himſelf by conſidering all that is left him, whereby he is a Man.

Si natus es Trophime ſolus omnium hac lege, Ut ſemper eant tibi res arbitrio tuo, Fel citatem hanc ſi quis promiſit Deus, Iraſcereris ure, non malâ is fide Et improbè ſ egiſſet. Menan:

4. Conſider that ſad accidents and a ſtate of affliction is a School of virtue: it reduces our ſpirits to ſoberneſs, and our counſels to moderation; it corrects levity, and interrupts the confidence of ſinning. *It is good for me* (ſaid *David*) *that I have been afflicted, for thereby I have learned thy law.* And, *I know* (*O Lord*) *that thou of very faithfullneſſe haſt cauſed me to be troubled.* For God, who in mercy and wiſdome governes the world, would

Pſalm 119 part 10. ver 3

would never have ſuffered ſo many ſadneſſes, and have ſent them eſpecially to the moſt virtuous and the wiſeſt men, but that he intends they ſhould be the ſeminary of comfort, the nurſery of virtue, the exerciſe of wiſdom, the tryall of patience, the venturing for a crown, and the gate of glory.

5. Conſider that afflictions are oftentimes the occaſions of great temporal advantages: and we muſt not look upon them as they fit down heavily upon us, but as they ſerve ſome of Gods ends, and the purpoſes of univerſal Providence: And when a Prince fights juſtly, and yet unproſperouſly, if he could ſee all thoſe reaſons for which God hath ſo ordered it, he would think it the moſt reaſonable thing in the world, and that it would be very ill to have it otherwiſe. If a man could have opened one of the pages of the Divine counſel, and could have ſeen the event of *Joſephs* being ſold to the Merchants of *Amaleck*, he might with much reaſon have dried up the young mans tears: and when Gods purpoſes are opened in the events of things, as it was in the caſe of *Joſeph*, when he ſuſtained his Fathers family and became Lord of Egypt, then we ſee what ill judgment we made of things, and that we were paſſionate as children and tranſported with ſenſe and miſtaken intereſt. The caſe of *Themiſtocles* was almoſt like that of *Joſeph*, for being baniſhed into Egypt, he alſo grew in favour with the King, and told his wife, *He had been undone, unleſſe he had been undone*. For God eſteems it one of his glories that he brings good out of evil, and therefore it were but reaſon we

ſhould

ſhould truſt God to governe his own world as he pleaſes: and that he ſhould patiently *wait till the change cometh*, or the reaſon be diſcovered.

And this conſideration is alſo of great uſe to them who envy at the proſperity of the wicked, and the ſucceſſe of Perſecutors, and the baites of fiſhes, and the bread of dogs. God fails not to ſow bleſſings in the long furrows which the plowers plow upon the back of the Church: and this ſucceſſe which troubles us will be a great glory to God, and a great benefit to his Saints and ſervants, and a great ruine to the Perſecutors, who ſhall have but the fortune of *Theramenes* one of the thirty Tyrants of Athens, who ſcaped when his houſe fell upon him, and was ſhortly after put to death with torments by his Collegues in the Tyranny.

To which alſo may be added that the great evils which happen to the beſt and wiſeſt men are one of the great arguments, upon the ſtrength of which we can expect felicity to our ſouls, and the joyes of another world. And certainly they are then very tolerable and eligible, when with ſo great advantages they miniſter to the faith and hope of a Chriſtian. But if we conſider what unſpeakable tortures are provided for the wicked to all eternity, we ſhould not be troubled to ſee them proſperous here, but rather wonder that their portion in this life is not bigger, and that ever they ſhould be ſick or croſſed, or affronted, or troubled with the contradiction and diſeaſe of their own vices, ſince if they were fortunate beyond their

their own ambition it could not make them recompense for one hours torment in Hell, which yet they shall have for their eternal portion.

After all these considerations deriving from sense and experience, grace and reason, there are two remedies still remaining, and they are *Necessity* and *Time*.

6. For it is but reasonable to bear that accident patiently which God sends, since impatience does but intangle us like the fluttering of a bird in a net, but cannot at all ease our trouble, or prevent the accident: it must be run through, and therefore it were better we compose our selves to a patient, then to a troubled and miserable suffering. *Nemo recusat ferre quod necesse est pati.*

7. But however, if you will not otherwise be cured, time at last will doe it alone; and then consider, doe you mean to mourn *alwaies*, or but *for a time*? If alwaies, you are miserable and foolish. If for a time, then why will you not apply those reasons to your grief at first, with which you will cure it at last: or if you will not cure it with reason, see how little of a man there is in you, that you suffer time to doe more with you then reason or religion: you suffer your selves to be cured just as a beast or a tree is; let it alone and the thing will heal it self; but this is neither honourable to thy person, nor of reputation to thy religion. However be content to bear thy calamity, because thou art sure in a little time it will sit down gentle and easie: For to a mortal man no evil is immortal: And here let the worst thing happen that can, it will end in death,

death, and we commonly think that to be neer enough.

8. Laſtly, of thoſe things which are reckoned amongſt evils, ſome are better then their contraries; and to a good man the very worſt is tolerable.

Poverty or a low Fortune.

1 Poverty is better then riches, and a mean fortune to be choſen before a great and ſplendid one. It is indeed deſpiſed and makes men contemtible: it expoſes a man to the inſolence of evil perſons, and leaves a man defenceleſſe: it is alwaies ſuſpected: its ſtories are accounted lies, and all its counſels follies: it puts a man from all imployment: it makes a mans diſcourſes tedious, and his ſociety troubleſome. This is the worſt of it: and yet all this, and far worſe then this, the Apoſtles ſuffered for being Chriſtians; and Chriſtianity it ſelf may be eſteemed an affliction as well as poverty, if this be all that can be ſaid againſt it: for the Apoſtles and the moſt eminent Chriſtians were really poor, and were uſed contemptuouſly: and yet, that poverty is deſpiſed may be an argument to commend it, if it be deſpiſed by none but perſons vitious and ignorant. However, certain it is that a great fortune is a great vanity, and riches is nothing but danger, trouble, and temptation; like a garment that is too long, and bears a train; not ſo uſefull to one, but it is troubleſome to two; to him that bears the one part upon his ſhoulders, and to him that bears the other part in his hands: But poverty is the ſiſter of

Alta fortuna alta travaglio apportà.

of a good minde, the parent of ſober counſels, and the nurſe of all virtue.

For, what is it that you admire in the fortune of a great King: Is it that he alwaies goes in a great company? You may thruſt your ſelf into the ſame croud, or go often to Church, and then you have as great a company as he hath, and that may upon as good ground pleaſe you as him, that is, juſtly neither: for ſo impertinent and uſeleſſe pomp, and the other circumſtances of his diſtance, are not made for him, but for his ſubjects, that they may learn to ſeparate him from common uſages, and be taught to be governed. But if you look upon them as fine things in themſelves, you may quickly alter your opinion when you ſhall conſider that they cannot cure the toothach, nor make one wiſe, or fill the belly, or give one nights ſleep, (though they help to break many) nor ſatisfying any appetite of Nature, or Reaſon, or Religion: but they are ſtates of greatneſs which only makes it poſſible for a Man to be made extremely miſerable. And it was long agoe obſerved by the Greek Tragedians, and from them by *Arianus*, ſaying, 'That all our 'Tragedies are of 'Kings and Princes, 'and rich or ambi-'tious perſonages, 'but you never ſee a 'poor man have a part, unleſſe it be as a 'Chorus, or to fill up the Scenes, to dance or 'to be derided: but the Kings and the great Generals; FIRST (ſayes he) they begin with 'joy

Da autoria la ceremonia al atto.

Οὐδεὶς δὲ πένης τραγῳδίαν συμπληροῖ, εἰ μὴ χορευτής.

Bis ſex dierum menſura confero ego agros
Berecyntia arva,
Animiſq; meus ſenſim uſq; evectus ad polum
Deſidit humi, & me ſic videtur alloqui,
Deſine haud nimis magnificare mortalia.

Tantal: in Traged.

'joy στέφεσι δώμασα crown the houſes: but 'about the third or fourth Act, they cry out, 'O *Citheron!* why didſt thou ſpare my life 'to reſerve me for this more ſad calamity? And this is really true in the great accidents of the world: for a great eſtate hath great croſſes, and a mean fortune hath but ſmall ones. It may be the poor man loſes a Cow (for if his Childe dies he is quit of his biggeſt care) but ſuch an accident in a rich and ſplendid Family doubles upon the ſpirits of the parents: Or it may be the poor man is troubled to pay his rent, and that's his biggeſt trouble: but it is a bigger care to ſecure a great fortune in a troubled eſtate, or with equal greatneſs, or with the circumſtances of honour, and the niceneſs of reputation to defend a Law-ſuit: and that which will ſecure a common mans whole eſtate, is not enough to defend a great mans honour.

——— ſumerſa pecunia Templo
Non dñ habitas, nullas nummorñ ereximus aras,
Vt olim pax atque fides ———

And therefore it was not without myſterie obſerved among the Ancients, that they who made Gods of gold and ſilver, of hope and fear, peace and fortune, Garlick and Onions, Beaſts and Serpents, and a quartan ague, yet never deified money: meaning, that however wealth was admired by common or abuſed underſtandings: yet from riches, that is from that proportion of good things which is beyond the neceſſities of Nature, no moment could be added to a mans real content or happineſs. Corn from *Sardinia*, herds of *Calabrian* cattel, meadows through which pleaſant *Liris* glides, ſilks from *Tyrus*, and golden

Horat. ed. 31. lib. 1.

golden Chalices to drown my health in, are nothing but instruments of vanity or sin, and suppose a disease in the soul of him that longs for them or admires them: And this I have otherwhere represented more largely; to which I here add, that riches have very *great dangers* to their souls, not only *who covet them*, but to all *that have them*. For if a great personage undertakes an action passionately, and upon great interest, let him manage it indiscreetly, let the whole designe be unjust, let it be acted with all the malice and impotency in the World, he shall have enough to flatter him, but not enough to reprove him. He had need be a bold man that shall tell his Patron, he is going to Hell; and that Prince had need be a good man that shall suffer such a Monitor: And though it be a strange kinde of civility and an evil dutifulness in Friends and Relatives to suffer him to perish without reproof or medicine, rather then to seem unmannerly to a great sinner; yet it is none of their least infelicities, that their wealth and greatness shall put them into sinne, and yet put them past reproof. I need not instance in the habitual intemperance of rich Tables, nor the evil accidents and effects of fulness; pride and lust, wantonness and softness of disposition, huge talking, and an imperious spirit, despite of Religion, and contempt of poor persons: At the best, *it is a great temptation for a man to have in his power whatsoever he can have in his sensual desires*; and therefore riches is a thing like to a present made of a whole

Chap. 4. Sect. 8 Title of Covetousness.

Iam. 1. 5, 6, 7.

Vintage to a Man in a Hectick Feaver; he will be much tempted to drink of it, and if he does he is inflamed, and may chance to die with the kindneſs.

Now beſides what hath been already noted in the ſtate of poverty there is nothing to be accounted for, but *the fear of wanting neceſſaries*, of which if a man could be ſecured, that he might live free from care, all the other parts of it might be reckoned amongſt the advantages of wiſe and ſober perſons, rather then objections againſt that ſtate of fortune.

But concerning this I conſider, that there muſt needs be great ſecurity to all Chriſtians, ſince *Chriſt* not only made expreſſe promiſes that we ſhould have ſufficient for this life; but alſo took great pains and uſed many arguments to create confidence in us: and ſuch they were which by their own ſtrength were ſufficient, though you abate the authority of the Speaker. The Son of *God* told us, his Father takes care of us: He that knew all his Fathers counſels and his whole kindneſs towards mankinde, told us ſo. How great is that truth, how certain, how neceſſary, which *Chriſt* himſelf proved by arguments. The excellent words and moſt comfortable ſentences which are our Bills of Exchange, upon the credit of which we lay our cares down, and receive proviſions for our need, are theſe. Mat.6.25. *'Take no thought for your 'life what ye ſhall eat or what ye ſhall drink, 'nor yet for your body what ye ſhall put on. 'Is not the life more then meat, and the body 'then raiment? Behold the fowls of the ayre,*

'for they ſow not, neither doe they reap, nor 'gather into barns, yet your heavenly Father 'feedeth them. Are ye not much better then 'they? Which of you by taking thought can 'adde one cubit to his ſtature? And why take 'ye thought for raiment? Conſider the Lillies 'of the field, how they grow: They toil not, 'neither doe they ſpin, and yet I ſay unto you 'that even Solomon in all his glory, was not 'arayed like one of theſe. Therefore if God 'ſo clothe the graſſe of the field which to day 'is, and to morrow is cast into the oven, ſhall 'he not much more clothe you, O ye of little 'faith? Therefore take no thought ſaying, 'what ſhall we eat, or what ſhall we drink or 'wherewithall ſhall we be clothed? (for after 'all theſe things doe the gentiles ſeek) For 'your heavenly Father knowe th that ye have 'need of all theſe things. But ſeek ye firſt 'the kingdom of God, and his righteouſneſs, 'and all theſe things ſhall be added unto you. 'Take therefore no thought for the morrow: 'for the morrow ſhall take thought for the 'things of it ſelf: ſufficient to the day is the 'evil thereof. The ſame diſcourſe is repeated by Saint *Luke*: and accordingly our duty is urged and our confidence abetted by the Diſciples of our Lord, in divers places of holy Scripture. So Saint *Paul*, *Be careful for nothing, but in every thing by prayer and ſupplication with thanksgiving, let your requeſt be made known unto God*: And again, *Charge them that are rich in this world that they be not high-minded, nor truſt in uncertain riches, but in the living GOD, who giveth us richly all things to enjoy*. And yet again,

Luke 12.22. to ver.31.

Phil.4.6

1 Tim 6.17

Let your converſation be without covetouſneſs, and be content with ſuch things as ye have; for he hath ſaid, I will never leave thee, nor forſake thee: So that we may boldly ſay, The Lord is my helper. And all this is by S. *Peter* ſummed up in our duty, thus: *Caſt all your care upon him, for he careth for you:* Which words he ſeems to have borrowed out of the 55 *Pſalm, verſe* 23. where *David* ſaith the ſame thing almoſt in the ſame words; To which I only adde the obſervation made by him, and the argument of experience; *I have been young and now am old, and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.* And now after all this, a fearleſs confidence in God, and concerning a proviſion of neceſſaries, is ſo reaſonable that it is become a duty; and he is ſcarce a Chriſtian whoſe faith is ſo little as to be jealous in God and ſuſpicious concerning meat and clothes: that man hath nothing in him of the nobleneſs or confidence of Charity.

Does not God provide for all the birds and beaſts and fiſhes? Doe not the ſparrows flie from their buſh, and every morning finde meat where they laid it not? Doe not the young ravens call to God and he feeds them? and were it reaſonable that the ſons of the family ſhould fear the Father would give meat to the chickens and the ſervants, his ſheep and his dogs, but give none to them? He were a very ill Father that ſhould doe ſo: or he were a very fooliſh ſon that ſhould think ſo of a good Father. * But beſides the reaſonableneſs of this faith and

this

this hope; we have infinite experience of it. How innocent, how careleſs, how ſecure is Infancy? and yet how certainly provided for? we have lived at Gods charges all the daies of our life, and have (as the Italian Proverb ſaies) ſet down to meat at the ſound of a bell; and hitherto he hath not failed us: we have no reaſon to ſuſpect him for the future; we doe not uſe to ſerve men ſo; and leſſe time of tryal creates great confidences in us towards them who for twenty years together never broke their word with us: and God hath ſo ordered it, that a man ſhall have had the experience of many years proviſion, before he ſhall underſtand how to doubt: that he may be provided for an anſwer againſt the temptation ſhall come, and the mercies felt in his childehood, may make him fear leſſe when he is a man. Adde to this that God hath given us his holy Spirit; he hath promiſed Heaven to us; he hath given us his Son; and we are taught from Scripture to make this inference from hence, *How ſhould not he with him give us all things elſe?*

The Charge of many Children.

We have a title to be provided for as we are Gods creatures: another title as we are his Children: another becauſe God hath promiſed: and every of our children hath the ſame title; and therefore it is a huge folly and infidelity to be troubled and full of care becauſe we have many children. Every childe we have to feed is a new revenue, a new title to Gods eare and providence; ſo

that many children are a great wealth: and if it be ſaid they are chargeable, it is no more then all wealth and great revenues are. For what difference is it? *Titius* keeps ten ploughs, *Cornelia* hath ten children: He hath land enough to imploy, and to feed all his hindes; ſhe bleſſings, and promiſes, and the proviſions, and the truth of God to maintain all her children. His hindes and horſes eat up all his corn, and her children are ſufficiently maintained with her little. They bring in and eat up; and ſhe indeed eats up, but they alſo bring in from the ſtore-houſes of heaven, and the granaries of God: and my children are not ſo much mine as they are Gods: he feeds them in the womb by waies ſecret and inſenſible; and would not work a perpetual miracle to bring them forth, and then to ſtarve them.

Violent neceſſities.

But ſome men are highly tempted, and are brought to a ſtraight, that without a miracle they cannot be relieved, what ſhall they doe? It may be their pride or vanity hath brought the neceſſity upon them, and it is not a need of Gods making; and if it be not, they muſt cure it themſelves by leſſening their deſires, and moderating their appetites; and yet if it be innocent though unneceſſary, God does uſually relieve ſuch neceſſities; and he does not only upon our prayers grant us more then he promiſed of temporall things: but alſo he gives many times more then we ask. This is no object for our faith, but ground enough for a temporal and pru-

dent

dent hope: and if we fail in the particular, God will turn it to a bigger mercy, if we ſubmit to his diſpenſation, and adore him in the denial. But if it be a matter of neceſſity, let not any man by way of impatience crie out, that God will not work a miracle; for God by miracle did give meat and drink to his people in the wilderneſs, of which he had made no particular promiſe in any Covenant: and if all natural means fail, it is certain that God will rather work a miracle then break his word: He can doe that, He cannot doe this. Only we muſt remember that our portion of temporal things is but *food and rayment*: God hath not promiſed us coaches and horſes, rich houſes and jewels, Tyrian ſilks and Perſian carpets; neither hath he promiſed to miniſter to our needs in ſuch circumſtances as we ſhall appoint, but ſuch as himſelf ſhall chooſe. God will enable either thee to pay thy debt (if thou beggeſt it of him) or elſe he will pay it for thee, that is, take thy deſire as a diſcharge of thy duty, and Pay it to thy Creditor in bleſſings, or in ſome ſecret of his providence. It may be he hath laid up the corn that ſhall feed thee in the granary of thy Brother; or will clothe thee with his wool; he enabled Saint *Peter* to pay his Gabel, by the miniſtery of a fiſh; and *Elias* to be waited on by a crow, who was both his miniſter, and his ſteward for proviſions: and his Holy Son rode in triumph upon an aſſe that grazed in another mans paſtures. And if God gives to him the dominion & reſerves the uſe to thee, thou haſt the better half of the two; but the

charitable man ſerves God and ſerves thy need; and both joyn to provide for thee, and God bleſſes both. But if he takes away the fleſh-pots from thee, he can alſo alter the appetite, and he hath given thee power and commandment to reſtrain it: and if he leſſens the revenue, he will alſo ſhrink the neceſſity; or if he gives but a very little, he will make it go a great way: or if he ſends thee but courſe diet, he will bleſſe it and make it healthful, and can cure all the anguiſh of thy poverty by giving thee patience, and the grace of contentedneſs. For the grace of God ſecures you of proviſions, and yet the grace of God feeds and ſupports the ſpirit in the want of proviſions: and if a thin table be apt to enfeeble the ſpirits of one uſed to feed better, yet the cheerfulneſs of a ſpirit that is bleſſed will make a thin table become a delicacy, if the man was as well taught as he was fed, and learned his duty when he received the bleſſing. Poverty therefore is in ſome ſenſes eligible and to be preferred before riches, but in all ſenſes it is very tolerable.

Death of Children, or neareſt Relatives and Friends.

There are ſome perſons who have been noted for excellent in their lives and paſſions, rarely innocent, and yet hugely penitent for indiſcretions and harmeleſs infirmities, ſuch as was *Paulina* one of the ghoſtly children of S. *Hierom*, and yet when any of her children died ſhe was arreſted with a ſorrow ſo great as brought her to the margent of her grave.

And

And the more tender our ſpirts are made by Religion, the more eaſie we are to let in grief, if the cauſe be innocent, and be but in any ſenſe twiſted with piety and due affections. ✶ To cure which we may conſider that all the world muſt die, and therefore to be impatient at the death of a perſon cõcerning whom it was certain and known that he muſt die, is to mourn becauſe thy friend or childe was not born an Angel, and when thou haſt a while made thy ſelf miſerable by an importunate and uſeleſſe grief, it may be thou ſhalt die thy ſelf, and leave others to their choice whether they will mourn for thee or no: but by that time it will appear how impertinent that greif was which ſerved no end of life, and ended in thy own funeral. But what great matter is it, if ſparkes fly upward, or a ſtone falls into a pit, if that which was combuſtible be burned, or that which was liquid be melted, or that which is mortal doe die? It is no more then a man does every day; for every night death hath gotten poſſeſſion of that day, and we ſhall never live that day over again; and when the laſt day is come, there are no more daies left for us to die. And what is ſleeping and waking, but living and dying? what is Spring and Autumn, youth and old age, morning and evening, but real images of life and death, and really the ſame to many conſiderable effects and changes?

Untimely death.

But it is not meer dying that is pretended

by ſome as the cauſe of their impatient mourning; but that the childe died young, before he knew good and evill, his right hand from his left, and ſo loſt all his portion of this world: and they know not of what excellency his portion in the next ſhall be. *If he died young, he loſt but little, for he underſtood but little, and had not capacities of great pleaſures, or great cares: but yet he died innocent, and before the ſweetneſs of his ſoul was defloured and raviſhd from him by the flames and follies of a froward age: he went out from the dining-rooms before he had fallen into errour by the intemperance of his meat, or the deluge of drink: and he hath obtained this favour of God, that his ſoul hath ſuffered a leſſe impriſonment, and her load was ſooner taken off, that he might with leſſer delaies go and converſe with immortal ſpirits: and the babe is taken into Paradiſe before he knows good and evil, (For that knowledge threw our great Father out) and this ignorance returnes the childe thither. *But (as concerning thy own particular) remove thy thoughts back to thoſe daies in which thy childe was not born, and you are now but as then you was, and there is no difference but that you had a ſon born, and if you reckon that for evil, you are unthankful for the bleſſing; if it be good, it is better that you had the bleſſing for a while then not at all, and yet if he had never been born, this ſorrow had not been

Itidē ſi puer parvulus occidat æquo animo ferendum putant: ſi verò in cunis, ne querendum quidem: atqui hoc acerbius exigit natura quòd dederit. At id quidem in cæteris rebus melius putant, aliquam partem quàm nullam attingere, Senec.

been at all: but be no more diſpleaſed at God for giving you a bleſſing for a while, then you would have been if he had not given it at all; and reckon that intervening bleſſing for a gain, but account it not an evil; and if it be a good, turn it not into ſorrow and ſadneſs. * But if we have great reaſon to complain of the calamities and evils of our life, then we have the leſſe reaſon to grieve that thoſe whom we loved, have ſo ſmall a portion of evil aſſigned to them. And it is no ſmall advantage, that our children dying young receive: For their condition of a bleſſed immortality is rendred to them ſecure by being ſnatcht from the dangers of an evil choice, and carired to their little cells of felicity, where they can weep no more, And this the wiſeſt of the Gentiles underſtood well, when they forbade any offerings or libations to be made for dead Infants as was uſual for their other dead; as believing they were entred into a ſecure poſſeſſion, to wich they went with no other condition, but that they paſſed into it through the way of mortality, and for a few months wore an uneaſie garment. And let weeping parents ſay, if they doe not think that the evils their little babes have ſuffered, are ſufficient. If they be, why are they troubled that they were taken from thoſe many and greater, which in ſucceeding years are great enough to trie all the reaſon and religion which art and nature, and the grace of God hath produced in us, to enable us for ſuch ſad contentions. And poſſibly we may doubt concerning men and women, but we cannot

ſuſpect

ſuſpect that to Infants death can be ſuch an evil, but that it brings to them much more good then it takes from them in this life.

Death unſeaſonable.

But others can well bear the death of Infants: but when they have ſpent ſome years of childehood or youth, and are entred into arts and ſociety, when they are hopeful and provided for, when the parents are to reap the comfort of all their fears and cares, then it breakes the ſpirit to loſe them. This is true in many; but this is not love to the dead, but to themſelves: for they miſſe what they had flattered themſelves into by hope and opinion: and if it were kindneſs to the dead, they may conſider, that ſince we hope he is gone to God and to reſt, it is an ill expreſſion of our love to them, that we weep for their good fortune. For that life is not beſt which is longeſt: and when they are deſcended into the grave, it ſhall not be inquired how long they have lived, but how well: and yet this ſhortening of their daies is an evil wholly depending upon opinion. For if men did naturally live but twenty years, then we ſhould be ſatisfied if they died about ſixteen, or eighteen: and yet eighteen years now are as long as eighteen years would be then; and if a man were but of a daies life, it is well if he laſts till Evenſong, and then ſaies his Compline an hour before the time: and we are pleaſed and call not that death immature if he lives till ſeventy: and yet this age is as ſhort of the old periods, before and ſince the flood, as this youths

Juvenis reviviscat cum quem Dñs diligat. Arnaud:

your's age (for whom you mourn) is of the preſent fulneſs. Suppoſe therefore a decree paſſed upon this perſon (as there have been many upon all mankinde) and God hath ſet him a ſhorter period; and then we may as well bear the immature death of the young man, as the death of the oldeſt man: for they alſo are immature & unſeaſonable in reſpect of the old periods of many generations.* And why are we troubled that he had arts and ſciences before he died? or are we troubled that he does not live to make uſe of them? the firſt is cauſe of joy, for they are excellent in order to certain ends: And the ſecond cannot be cauſe of ſorrow, becauſe he hath no need to uſe them as the caſe now ſtands, being provided for with the proviſions of an Angel, and the manner of Eternity. However, the ſons and the parents, friends and relatives are in the world, like hours and minutes to a day. The hour comes & muſt paſs; andſome ſtay but minutes, and they alſo paſs, & ſhall never return again. But let it be conſidered, that from the time in which a man is conceived, from that time forward to Eternity he ſhall never ceaſe to be: and let him die young or old, ſtill he hath an immortal ſoul, and hath laid down his body only for a time, as that which was the inſtrument of his trouble and ſorrow, and the ſcene of ſickneſſes and diſeaſe. But he is in a more noble manner of being, after death, then he can be here: and the childe may with more reaſon be allowed to crie for leaving his mothers womb for this world, then a man can for changing this world for another.

Sudden

Sudden death or violent.

Others are yet troubled at the manner of their childes or friends death. He was drowned, or loſt his head, or died of the plague, and this is a new ſpring of ſorrow: but no man can give a ſenſible account, how it ſhall be worſe for a childe to die with drowning in half an hour, then to endure a feaver of one and twenty daies. And if my friend loſt his head, ſo he did not loſe his conſtancy, and his religion, he died with huge advantage.

Being Childeleſſe.

But by this means I am left without an Heir: Well, ſuppoſe that: Thou haſt no Heir, and I have no inheritance; and there are many Kings and Emperours that have died childleſſe: many Royal lines are extinguiſhed: And *Auguſtus Cæſar* was forced to adopt his wives ſon to inherit all the Roman greatneſs. And there are many wiſe perſons that never married; and we read no where that any of the children of the Apoſtles did ſurvive their Fathers: and all that inherit any thing of Chriſts kingdom come to it by Adoption, not by natural inheritance: and to die without a natural heir is no intolerable evil, ſince it was ſanctified in the perſon of Jeſus who died a Virgin.

Evil or unfortunate Children.

And by this means we are freed from the greater ſorrows of having a fool, a ſwine, or a goat to rule after us in our families: and yet even this condition admits of comfort.

For

For all the wilde *Americans* are ſuppoſed to be the ſons of *Dodanim*; and the ſons of *Jacob* are now the moſt ſcattered and deſpiſed people in the whole world. The ſon of *Solomon* was but a ſilly weak man; and the ſon of *Hezekiah* was wicked: and all the fools and barbarous people, all the thieves and pirates, all the ſlaves and miſerable men and women of the world are the ſons and daughters of *Noah*; and we muſt not look to be exempted from that portion of ſorrow which God gave to *Noah*, and *Adam*, to *Abraham*, to *Iſaac* and to *Jacob*: I pray God ſend us into the lot of *Abraham*. But if any thing happens worſe to us, *it is enough for us that we bear it evenly.*

Κρεῖσσον γὰρ ἐστὶν κακὸν εἶναι ἢ νομίζεσθαι. Epict.

εἰ δ' ἀμείνων τὸ εὐτυχεῖν.

Our own death.

And how if you were to die your ſelf? you know you muſt. Only be ready for it, by the preparations of a good life; and then it is the greateſt good that ever happened to thee: elſe there is nothing that can comfort you. But if you have ſerved God in a holy life, ſend away the women and the weepers, tell them it is as much intemperance to weep too much, as to laugh too much: and when thou art alone, or with fitting company, die as thou ſhouldeſt; but doe not die impatiently, and like a fox catched in a trap. For if you fear death you ſhall never the more avoid it, but you make it miſerable. *Faunius* that kill'd himſelf for fear of death died as certainly, as *Portia* that eat burning coals, or *Cato* that cut his own throat. To die is

Ad finem vitæ exim perveniretur, revertisse. Pythag.

οὐ καλὸν τὸ θανεῖν, ἀλλ' αἰσχρὸν θανεῖν.

[neceſſary

neceſſary and natural, and it may be honourable: but to die poorly, and baſely, and ſinfully, that alone is it that can make a man unfortunate. No man can be a ſlave, but he that fears pain, or fears to die. To ſuch a man nothing but chance & peaceable times can ſecure his duty, and he depends upon things without, for his felicity; and ſo is well but during the pleaſure of his enemy, or a Thief or a Tyrant, or it may be of a dog, or a wilde bull.

Prayers for the ſeveral Graces and parts of Chriſtian Sobriety.

A prayer againſt Senſuality.

O Eternal Father, thou that ſitteſt in Heaven inveſted with eſſential Glories and Divine perfections, fill my ſoul with ſo deep a ſence of the excellencies of ſpiritual and heavenly things, that my affections being weaned from the pleaſures of the world, and the falſe allurements of ſin, I may with great ſeverity and the prudence of a holy diſcipline and ſtrict deſires, with clear reſolutions and a free ſpirit, have my converſation in Heaven and heavenly impolyments: that being in affections as in my condition a Pilgrim and a ſtranger here, I may covet after and labour for an abiding city, and at laſt may enter into and for ever dwell in the Celeſtial Jeruſalem which is the mother of us all, through Jeſus Chriſt our Lord. *Amen*

For

For Temperance.

O Almighty God and gracious Father of men and Angels, who openeſt thy hand and filleſt all things with plenty, and haſt provided for thy ſervant ſufficient to ſatisfie all my needs: teach me to uſe thy creatures ſoberly and temperately, that I may not with loads of meat or drink make the temptations of my enemy to prevail upon me, or my ſpirit unapt for the performance of my duty, or my body healthleſs, or my affections ſenſual and unholy. O my God, never ſuffer that the bleſſings which thou giveſt me may either miniſter to ſin or ſickneſs, but to health and holineſs, and thankſgiving, that in the ſtrength of thy proviſions I may cheerfully and actively, and diligently ſerve thee: that I may worthily feaſt at thy table here, and be accounted worthy through thy grace to be admitted to thy table hereafter at the Eternal ſupper of the Lamb, to ſing an Allelujah to God the Father, the Son and the Holy Ghoſt for ever and ever. *Amen.*

For Chaſtity: to be ſaid eſpecially by unmarried perſons.

ALmighty God, our moſt holy and eternal Father, who art of pure eyes, and canſt behold no uncleanneſs; let thy gracious and holy Spirit deſcend upon thy ſervant, and reprove the ſpirit of Fornication and Uncleanneſſe, and caſt him out, that my body may be a holy Temple, and my ſoul a Sanctuary to entertain the PRINCE of

of purities, the holy and eternal Spirit of God. O let no impure thoughts pollute that ſoul which God hath ſanctified; no unclean words pollute that tongue which God hath commanded to be an Organ of his praiſes; no unholy and unchaſte action rend the vail of that Temple where the holy JESUS hath been pleaſed to enter, and hath choſen for his habitation: but ſeal up all my ſenſes from all vain objects, and let them be intirely poſſeſſed with Religion, and fortified with prudence, watchfulneſs and mortification: that I poſſeſſing my veſſel in holineſs, may lay it down with a holy hope, and receive it again in a joyful reſurrection through Jeſus Chriſt our Lord. *Amen.*

A Prayer for the love of God, to be ſaid by Virgins and Widows profeſſed or reſolved ſo to live: and may be uſed by any one.

O Holy and pureſt Jeſus who wert pleaſed to eſpouſe every holy ſoul and joyn it to thee with a holy union, and myſterious inſtruments of religious ſociety and communications; O fill my ſoul with Religion and deſires, holy as the thoughts of Cherubim, paſſionate beyond the love of women, that I may love thee as much as ever any creature loved thee, even with all my ſoul, and all my faculties, and all the degrees of every faculty; let me know no loves but thoſe of duty and charity, obedience and devotion that I may for ever run after thee who art the King of Virgins, and with whom whole kingdoms are in love, and for whoſe ſake Queens have died; and at whoſe feet Kings with joy have laid

laid their Crowns and Scepters: My ſoul is thine O deareſt Jeſu, thou art my Lord, and haſt bound up my eyes and heart from all ſtrange affections; give me for my dowry purity and humility, modeſty and devotion, charity and patience, and at laſt bring me into the Bride-chamber to partake of the felicities, and to lie in the boſome of the Bridegroom to eternal ages, O holy and ſweeteſt Saviour Jeſus. *Amen.*

A Prayer to be ſaid by married perſons in behalf of themſelves and each other.

O Eternal and gracious Father who haſt conſecrated the holy eſtate of marriage to become myſterious, and to repreſent the union of Chriſt and his church, let thy holy Spirit ſo guide me in the doing the duties of this ſtate, that it may not become a ſin unto me; nor that liberty which thou haſt hallowed by the holy Jeſus, become an occaſion of licentiouſneſs by my own weakneſs and ſenſuality: and doe thou forgive all thoſe irregularities and too ſenſual applications which may have in any degree diſcompoſed my ſpirit and the ſeverity of a Chriſtian. Let me in all accidents and circumſtances be ſevere in my duty towards thee, affectionate and dear to my Wife [or Husband] a guide and good example to my family, and in all quietneſs, ſobriety, prudence and peace, a follower of thoſe holy pairs who have ſerved thee with godlineſs and a good teſtimony: and the bleſſings of the eternal God, bleſſings of the right hand and of the left, be upon the body and ſoul of thy ſervant my

Wife

Wife [or Husband] and abide upon her [or him] till the end of a holy and happy life; and grant that both of us may live together for ever in the embraces of the holy and eternal Jeſus, our Lord and ſaviour. *Amen.*

A prayer for the grace of Humility.

O Holy and moſt gracious Maſter and Saviour Jeſus, who by thy example and by thy precept, by the practiſe of a whole life and frequent diſcourſes didſt command us to be meek and humble in imitation of thy incomparable ſweetneſs and great humility: be pleaſed to give me the grace as thou haſt given me the commandment: enable me to doe whatſoever thou commandeſt, and command whatſoever thou pleaſeſt: O mortifie in me all proud thoughts, and vain opinions of my ſelf: let me return to thee acknowledgment and the fruits of all thoſe good things thou haſt given me, that by confeſſing I am wholly in debt to thee for them, I may not boaſt my ſelf for what I have received, and for what I am highly accountable: and for what is my own, teach me to be aſhamed and humbled, it being nothing but ſin and miſery, weakneſs and uncleanneſs. Let me go before my brethren in nothing but in ſtriving to doe them honour and thee glory; never to ſeek my own praiſe; never to delight in it when it is offered; that deſpiſing my ſelf I may be accepted by thee in the honours with which thou ſhalt crown thy humble and deſpiſed ſervants for Jeſus his ſake in the kingdome of eternal glory. *Amen.*

Acts of Humility and Modesty by way of prayer and meditation.

I.

Lord I know that my spirit is light and thorny, my body is brutish and exposed to sickness; I am constant to folly, and inconstant in holy purposes: My labours are vain and fruitless; my fortune full of change and trouble, seldom pleasing, never perfect: My wisdom is folly; being ignorant even of the parts and passions of my own body: and what am I, O Lord, before thee, but a miserable person, hugely in debt, not able to pay?

II.

Lord I am nothing, and I have nothing of my self, I am lesse then the least of all thy mercies.

III.

What was I before my birth? First nothing, and then uncleanness. What during my childehood? weakness and folly. What in my youth? folly still and passion, lust and wildness. What in my whole life? a great sinner, a deceived and an abused person. Lord pity me, for it is thy goodness that I am kept from confusion and amazement, when I consider the misery and shame of my person, and the defilements of my nature.

IV.

Lord what am I, and Lord what art thou? What is man that thou art mindful of him, and the son of man that thou so regardest him?

V.

V.

How can Man be juſtified with God? or how can he be clean that is born of a Woman? Behold even to the Moon and it ſhineth not, yea the Starres are not pure in his ſight. How much leſſe Man that is a Worm, and the ſon of Man which is a Worm? *Job* 25.

A Prayer for a contented ſpirit, and the grace of moderation and patience.

O Almighty God, Father and Lord of all the creatures, who haſt diſpoſed al things and all chances ſo as may beſt glorifie thy wiſdom, and ſerve the ends of thy juſtice, and magnifie thy mercy, by ſecret and undiſcernible waies bringing good out of evil; I moſt humbly beſeech thee to give me wiſdome from above, that I may adore thee and admire thy waies, and footſteps which are in the great Deep and not to be ſearched out; teach me to ſubmit to thy providence in all things, to be content in all changes of perſon and condition, to be temperate in proſperity, and to read my duty in the lines of thy mercy, and in adverſity to be meek, patient and reſigned, and to look through the cloud, that I may wait for the conſolation of the Lord, and the day of redemption; in the mean time doing my duty with an unwearied diligence, and an undiſturbed reſolution, having no fondneſs for the vanities or poſſeſſions of this World, but laying up my hopes in Heaven and the rewards of holy living, and being ſtrengthned with the Spirit in the inner man, through Jeſus Chriſt our Lord. *Amen.*

CHAP.

CHAP. III.

Of Christian Justice.



Uſtice is by the Chriſtian Religion enjoyed in all its parts by theſe two propoſitions in Scripture: [*Whatſoever ye would that men ſhould doe to you even ſo doe to them.*] This is the meaſure of *communicative juſtice*, or of that juſtice which ſuppoſes exchange of things profitable for things profitable: that is, I ſupply your need, you may ſupply mine; as I doe a benefit to you, I may receive one by you: and becauſe every man may be injured by another, therefore his ſecurity ſhall depend upon mine: if he will not not let me be ſafe, he ſhall not be ſafe himſelf. (only the manner of his being puniſhed, is upon great reaſon both by God and all the World taken from particulars, and committed to a publick diſ-intereſted perſon, who will doe juſtice without paſſion, both to him and to me.) If he refuſes to doe me advantage, he ſhall receive none when his needs require it. And thus *God gave neceſſities* to men, that all men might need; and *ſeveral abilities* to ſeveral perſons that each man might help to ſupply the publick needs, and by joyning to fill up all wants, they may be knit together by juſtice as the parts of the world are by nature: and *he hath made us all obnoxious* to injuries, and made every little thing ſtrong enough to doe us hurt by ſome inſtrument or other; and

and hath given us all a sufficient stock of self-love, and desire of self preservation, to be as the chain to tie together all the parts of society, and to restrain us from doing violence, lest we be violently dealt withall our selves.

The other part of justice is commonly called *distributive*, and is commanded in this rule, [*Render to all their dues, tribut to whom tribute is due, custome to whome custome, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another*] This justice is distinguished from the first, because the obligation depends not upon contract or expres bargain, but passes upon us by virtue of some command of God, or our Superiour, by nature or by grace, by piety or religion, by trust or by office, according to that Commandment [*As every man hath received the gift, so let him minister the same one to another, as good stewards of the manifold grace of God.* And as the first considers an equality of persons in respect of the contract or particular necessity: this supposes a difference of persons, and no particular bargains, but such necessary entercourses, as by the Laws of God or man are introduced. But I shall reduce all the particulars of both kindes to these four heads: 1. Obedience, 2. Provision. 3. Negotiation. 4. Restitution.

Rom. 13. 7.

2 Pet. 4. 10.

SECT. I.

Of Obedience to our Superiours.

OUr Superiours are set over us in affairs of the World, or the affairs of the Soul, and

and things pertaining to Religion, and are called accordingly, *Eccleſiaſtical* or *Civil*. Towards whom our du y is thus generally deſcribed in the New Teſtament: For *Temporal* or *Civil Governours* the Commands are theſe: [*Render to Cæſar the things that are Cæſars*] and [*Let every ſoul be ſubject to the higher powers: For there is no power but of God: The powers that be are ordained of God: whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt ſhall receive to themſelves damnation*] and *Put them in minde to be ſubject to principalities & powers & to obey Magiſtrates*] and [*Submit your ſelves to every ordinance of man, for the Lords ſake; whether it be to the King, as ſupreme, or unto Governours as unto them that are ſent by him for the puniſhment of evil doers, and the praiſe of them that doe well.*

Rom.13.8. Titus 3.1. 1 Pet.2.13.

For *Spiritual* or *Eccleſiaſtical Governours* thus we are commanded: [*Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give an account*] and [*Hold ſuch in reputation*] and [*To this end did I write that I might know the proof of you, whether ye be obedient in all things*] ſaid S. *Paul* to the Church of Corinth. * Our duty is reducible to practiſe by the following Rules.

Heb.13.17. Phil 2.29. 2 Cor.2.9.

Acts and duties of Obedience to all our Superiours.

1. We muſt obey all humane laws appointed and conſtituted by lawful Authority, that is, of the ſupreme power; according to the

conſtitution of the place in which we live: all laws I mean, which are not againſt the law of God.

2. In obedience to humane laws we muſt obſerve the letter of the Law where we can without doing violence to the reaſon of the Law, and the intention of the Law-giver: but where they croſſe each other, the charity of the Law is to be preferred before its diſcipline, and the reaſon of it before the letter.

3. If the general reaſon of the Law ceaſes in our particular, and a contrary reaſon riſes upon us, we are to procure diſpenſation, or leave to omit the obſervation of it in ſuch circumſtances; if there be any perſons or office appointed for granting it: but if there be none, or if it is not eaſily to be had, or not without an inconvenience greater then the good of the obſervation of the Law in our particular, we are deſpenſed withall in the nature of the thing, without further proceſſe or trouble.

4. As long as the Law is obligatory, ſo long our obedience is due; and he that begins a contrary cuſtom without reaſon, ſins: but he that breaks the Law when the cuſtom is entred and fixed, is excuſed; becauſe it is ſuppoſed, the legiſlative power conſents, when by not puniſhing, it ſuffers diſobedience to grow up to a cuſtom.

Mores leges produxerunt in poteſtatem ſuam. Leges mori ſervient Plaut. Trinum.

5. Obedience to humane laws muſt be *for conſcience ſake*: that is, becauſe in ſuch obedience publick order and charity, and benefit is concerned: and becauſe the Law of God

God commands us, therefore we muſt make a conſcience in keeping the juſt Lawes of Superiours: and although the matter before the making of the Law was indifferent, yet now the obedience is not indifferent, but next to the Laws of God, we are to obey the laws of all our Superiours. who the more publick they are, the firſt they are to be in the order of obedience.

Ἐξ ἀρχῆς δὲ οὐκ διαφορὰν ἀλλὰ διαστολὴν ἐποίησαν. Ariſt. eth. 5. chap 7.

6. Submit to the puniſhment and cenſure of the Laws, and ſeek not to reverſe their judgment by oppoſing, but by ſubmitting, or flying, or ſilence to paſſe through it, or by it as we can: and although from inferiour Judges we may appeal where the Law permits us, yet we muſt ſit down and reſt in the judgment of the Supreme: and if we be wronged, let us complain to God of the injury, not of the perſons, and he will deliver thy ſoul from unrighteous Judges.

7. Doe not believe thou haſt kept the Law, when thou haſt ſuffered the puniſhment. For although patiently to ſubmit to the power of the ſword, be a part of obedience, yet this is ſuch a part as ſuppoſes another left undone: and the Law puniſhes, not becauſe ſhe is as well pleaſed in taking vengeance, as in being obeyed, but becauſe ſhe is diſpleaſed, ſhe uſes puniſhment as a means to ſecure obedience for the future, or in others. Therefore although in ſuch caſes the Law is ſatisfied, and the injury, and the injuſtice is paid for, yet the ſins of irreligion, and ſcandal, and diſobedience to God muſt ſtill be ſo accounted for, as to crave pardon, and be waſhed off by repentance.

8. Humane Laws are not to be broken with ſcandal, nor at all without reaſon; for he that does it cauſleſly is a deſpiſer of the Law, and undervalues the Authority. For humane Laws differ from divine Laws principally in this: 1. That the *poſitive commands of a man* may be broken upon ſmaller, and more reaſons then *the poſitive commands of God*: we may upon a ſmaller reaſon omit to keep any of the faſting daies of the Church, then omit to give alms to the poor: only this, the reaſon muſt bear weight according to the gravity and concernment of the Law; a Law in a ſmall matter may be omitted for a ſmall reaſon, in a great matter not without a greater reaſon. And 2. *The negative precepts* of men may ceaſe by many inſtruments, by contrary cuſtoms, by publick diſreliſh, by long omiſſion: but the *negative precepts* of God never can ceaſe, but when they are expreſly abrogated by the ſame Authority. But what thoſe reaſons are that can diſpence with the command of a man, a man may be his own Judge, and ſometimes take his proportions from his own reaſon and neceſſity, ſometimes from publick fame, and the practiſe of pious and ſevere perſons, and from popular cuſtoms, in which a man ſhall walk moſt ſafely, when he does not walk alone, but a ſpiritual man takes him by the hand.

9. We muſt not be too forward in procuring diſpenſations: nor uſe them any longer then the reaſon continues for which we firſt procured them: for to be diſpenſed withall is an argument of natural infirmity, if it be neceſſary;

neceſſary; but if it be not, it ſignifies an indiſciplined and unmortified ſpirit.

10. We muſt not be too buſie in examining the prudence and unreaſonableneſs of humane Laws: for although we are not bound to believe them all to be the wiſeſt, yet if by enquiring into the lawfulneſs of them, or by any other inſtrument we finde them to fail of that wiſdom with which ſome others are ordained, yet we muſt never make uſe of it to diſparage the perſon of the Law-giver, or to countenance any mans diſobedience, much leſſe our own.

11. Pay that reverence to the perſon of thy Prince, of his Miniſters, of thy Parents and ſpiritual Guides, which by the cuſtoms of the place thou liveſt in are uſually paid to ſuch perſons in their ſeveral degrees: that is, that the higheſt reverence be paid to the higheſt perſon, and ſo ſtill in proportion: and that this reverence be expreſſed in all the circumſtances and manners of the City and Nation.

12. Lift not up thy hand againſt thy Prince or Parent upon what pretence ſoever: but bear all perſonal affronts and inconveniences at their hands, and ſeek no remedy but by patience and piety, yeilding and praying, or abſenting thy ſelf.

13. *Speak not evil of the Ruler of thy people*, neither *Curſe thy Father or Mother*, nor revile thy ſpiritual Guides, nor diſcover and lay naked their infirmities: but treat them with reverence and religion, and preſerve their Authority ſacred by eſteeming their perſons venerable.

14. Pay tribute and customs to Princes according to the Laws: and maintenance to thy Parents according to their necessity: and honourable support to the Clergy according to the dignity of the work, and the customs of the place.

15. Remember alwaies that duty to our Superiours is not an act of commutative justice, but of distributive: That is, although Kings and Parents and spiritual Guides are to pay a great duty to their Inferiours, the duty of their several charges and government: yet the good government of a King and of Parents are actions of *Religion* as they relate to God, and of *Piety* as they relate to their people and families. And although we usually call them *just Princes* who administer their Laws exactly to the people, because the actions are in the matter of *justice*, yet in propriety of speech, they are rather to be called *Pious*, and *Religious*. For as he is not called a *just Father* that educates his children well, but *Pious*; so that Prince who defends and well rules his people, is *Religious*, and does that duty for which alone he is answerable to God. The consequence of which is this, so farre as concerns our duty: If the Prince or Parent fail of their duty, we must not fail of ours: for we are answerable to them and to God too; as being accountable to allour Superiours, and so are they to theirs: they are above us, and God is above them.

Remedies against disobedience: and means to endear our obedience, by way of consideration.

1. Consider that all authority descends from

from God, and our Superiours bear the image of the Divine Power, which God imprints on them as on an image of clay, or a coin upon a leſſe perfect metal, which who ſo defaces, ſhal not be anſwerable for the loſſe or ſpoil of the materials, but the defacing the Kings Image: and in the ſame meaſure will God require it at our hands, if we deſpiſe his authority upon whomſoever he hath imprinted it. *He that deſpiſeth you, deſpiſeth me.* And *Dathan* and *Abiram* were ſaid to be *gathered together againſt the Lord.* And this was S. *Pauls* argument for our obedience: [*The powers that be, are ordained of God.*]

2 There is very great peace and immunity from ſin in reſigning our wills up to the command of others: for provided that our duty to God be ſecured, their commands are warrants to us in all things elſe; and the caſe of conſcience is determined, if the command be evident and preſſing: and it is certain, the action that is but indifferent, and without reward, if done only upon our own choice, is an act of duty and of religion, and rewardable by the grace and favour of God, if done in obedience to the command of our Superiours. For ſince naturally we deſire what is forbidden us, and (ſometimes there is no other evil in the thing but that it is forbidden us) God hath in grace enjoyned and proportionably accepts obedience, as being directly oppoſed to the former irregularity, and it is acceptable, although there be no other good in the thing that is commanded us, but that it is commanded.

3. By obedience we are made a ſociety

and a republick, and distinguished from herds of Beasts, and heaps of Flies, who doe what they list, and are incapable of Laws, and obey none, and therefore are killed and destroyed, though never punished, and they never can have a reward.

4. By obedience we are rendred capable of all the blessings of government, signified by S. *Paul* in these words [*He is the Minister of God to thee for good,*] and by S. *Peter* in these [*Governours are sent by him for the punishment of evil doers, and for the praise of them that doe well.*] And he that ever felt, or saw, or can understand the miseries of confusion in publick affairs, or amazement in a heap of sad, tumultuous, and indefinite thoughts, may from thence judge of the admirable effects of order, and the beauty of Government. What health is to the body, and peace is to the Spirit, that is Government to the societies of Men, the greatest blessing which they can receive in that temporal capacity.

Rom 13. 4.

1 Pet. 2. 14.

5. No man shall ever be fit to govern others that knows not first how to obey. For if the spirit of a Subject be rebellious, in a Prince it will be tyrannical and intolerable, and of so ill example, that as it will encourage the disobedience of others, so it will render it unreasonable for him to exact of others, what in the like case he refused to pay.

6. There is no sin in the World which God hath punisht with so great severity and high detestation as this of disobedience. For the crime of Idolatry God sent the Sword amongst his people, but it was never heard that

that the Earth opened and ſwallowed up any but rebels againſt their Prince.

7. Obedience is better then the particular actions of Religion, and he ſerves GOD better that followes his Prince in lawful ſervices, then he that refuſes his command upon pretence he muſt goe ſay his prayers. But Rebellion is compared to that ſin which of all ſins ſeems the moſt unnatural anddamned impiety. *Rebellion is as the ſin of Witchcraft.*

8. Obedience is a complicated act of virtue, and many graces are exerciſed in one act of obedience. It is an act of humility, of mortification and ſelf-denial, of charity to God, of care of the publick, of order and charity to our ſelves and all our ſociety, and a great inſtance of a victory over the moſt refractory and unruly paſſions.

9. To be a ſubject is a greater temporal felicity then to be a King: for all eminent Governments according to their height have a great burden, huge care, infinite buſineſs, little reſt, (a) innumerable fears, and all that he enjoyes above another is, that he does enjoy the things of the World with other circumſtances, and a bigger noiſe; and if others goe at his ſingle command, it is alſo certain he muſt ſuffer inconvenience at the needs and diſturbances of all his people: and the evils of one man, and of one family are not enough for him to bear, unleſſe alſo he be almoſt cruſhed with the evils of mankinde. He therefore is an ingrateful perſon that will preſſe the

(a) Οὐ χρὴ παννύχιον ἐυδειν βουληφόρον ἄνδρα,
Ὧι λαοὶ τ' ἐπιτετράφαται καὶ πάντα μέμηλε. Homer. Il. β

ſcales down with a voluntary load, and by diſobedience put more thorns into the Crown or Mitre of his Superiour. Much better is the advice of Saint *Paul*, *Obey them that have the rule over you, as they that muſt give an account for your ſouls, that they may doe it with joy and not with grief: for* (beſides that it is unpleaſant to them) *it is unprofitable for you.*

10. The Angels are miniſtring ſpirits and perpetually execute the will and commandment of God: and all the wiſe men and all the good men of the world are obedient to their Governours: and the eternal Son of God eſteemed it his *Meat and drink to doe the will of his Father*, and for his obedience alone obtained the greateſt glory: and no man ever came to perfection but by obedience: and thouſands of Saints have choſen ſuch inſtitutions and manners of living, in which they might not chooſe their own work, nor follow their own will, nor pleaſe themſelves, but be accountable to others, and ſubject to diſcipline, and obedient to command, as knowing this to be the highway of the Croſſe, the way that the *King of Sufferings* and humility did chooſe, and ſo became the *King of Glory*.

11. No man ever periſhed who followed firſt the will of God, and then the will of his Superiours: but thouſands have been damned meerly for following their own will, and relying upon their own judgments, and chooſing their own work, and doing their own fancies: For if we begin with our ſelves, whatſoever ſeems good in our eyes,

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is moſt commonly diſpleaſing in the eyes of God.

12. The ſin of rebellion, though it be a ſpiritual ſin and imitable by Devils, yet it is of that diſorder, unreaſonableneſs and impoſſibility amongſt intelligent ſpirits, that they never murmured or mutined in their lower ſtations againſt their Superiours. Nay, the good angels of an inferiour Order durſt not revile a Devil of a higher Order. This conſideration which I reckon to be moſt preſſing in the diſcourſes of reaſon, and obliging next to the neceſſity of a divine precept, we learn from Saint *Jude*, [*Likewiſe alſo theſe filthy dreamers deſpiſe dominion and ſpeak evil of dignities: And yet Michael the archangel when contending with the Devil he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation.* Iude 8, 9.

But becauſe our Superiours rule by their example, by their word or law, and by the rod, therefore in proportion there are ſeveral degrees and parts of obedience, of ſeveral excellencies and degrees towards perfection.

Degrees of Obedience.

1. The firſt is *the obedience of the outward work*: and this is all that Humane Laws of themſelves regard; for becauſe Man cannot judge the heart, therefore it preſcribes nothing to it: the publick end is ſerved not by good wiſhes, but by real and actual performances; and if a Man obeys againſt his will he is not puniſhable by the Laws.

2. *The obedience of the will*, and this is alſo neceſſary in our obedience to Humane Laws

Laws, not becauſe man requires it for himſelf, but becauſe God commands it towards Man; and of it (although Man cannot, yet) God will demand account. For we are to doe it *as to the Lord, and not to men*; and therefore we muſt doe it willingly. But by this means our obedience in private is ſecured againſt ſecret arts and ſubterfuges; and when we can avoid the puniſhment, yet we ſhall not decline our duty, but ſerve Man for Gods ſake, that is, *cheerfully, promptly, vigorouſly*, for theſe are the proper parts of willingneſs and choice.

3. The *underſtanding muſt yeeld obedience in general*, though not in the particular inſtance; that is, we muſt be firmly perſwaded of the excellency of the obedience, though we be not bound in all caſes to think the particular Law to be moſt prudent. But in this, our rule is plain enough. Our underſtanding ought to be inquiſitive whether the civil conſtitution agree with our duty to God; but we are bound to inquire no further; And therefore beyond this, although he, who having no obligation to it, (as Counſellours have) inquires not at all into the wiſdome or reaſonableneſs of the Law, be not alwaies the wiſeſt Man, yet he is ever the beſt ſubject. For when he hath given up his underſtanding to his Prince and Prelate, provided that his duty to God be ſecured by a precedent ſearch, hath alſo with the beſt, and with all the inſtruments in the world ſecured his obedience to Man.

SECT.

SECT. II.

Of Provision, or that part of Justice which is due from Superiours to Inferiours.

AS God hath imprinted his authority in ſeveral parts upon ſeveral eſtates of Men, as Princes, Parents, Spiritual Guides; ſo he hath alſo delegated and committed parts of his care and providence unto them, that they may be inſtrumental in the conveying ſuch bleſſings which God knows we need, and which he intends ſhould be the effects of Government. For ſince GOD governs all the World as a King, provides for us as a Father, and is the great Guide and Conductor of our ſpirits as the Head of the Church, and the great Shepherd and Biſhop of our ſouls, they who have portions of theſe dignities, have alſo their ſhare of the adminiſtration: the ſumme of all which is uſually ſignified in theſe two words [*Governing*] and [*Feeding*] and is particularly recited in the following rules.

Duties of Kings and all the Supreme power, as, Lawgivers.

1. Princes of the people and all that have Legiſlative power muſt provide uſeful and good Laws for the defence of propriety, for the encouragement of labour, for the ſafeguard of their perſons, for determining controverſies, for reward of noble actions, and excellent arts and rare inventions, for promoting trade, and enriching their people.

2. In

Omittenda potius prævalida & æmula vitia, quàm hoc assequi nos patiamur fiat quibus flagitiis imperes simus. Tacit.

2. In the making Laws Princes must have regard to the publick dispositions, to the affections and disaffections of the people; and must not introduce a Law with publick scandal and displeasure: but consider the publick benefit, and the present capacity of affairs and general inclinations of mens mindes. For he that enforces a Law upon a people against their first and publick apprehensions tempts them to disobedience, and makes Laws to become snares and hooks to catch the people, and to enrich the treasury with the spoil and tears and curses of the Communalty, and to multiply their mutiny and their sin.

3. Princes must provide that the Laws be duly executed: for a good Law without execution is like an unperformed promise: and therefore they must be severe exactors of accounts from their Delegates and Ministers of Justice.

4. The severity of Laws must be tempered with dispensations, pardons, and remissions according as the case shall alter, and new necessities be introduced, or some singular accident shall happen, in which the Law would be unreasonable or intolerable as to that particular. And thus the people with their importunity prevailed against *Saul* in the case of *Jonathan*, and obtained his pardon for breaking the Law which his Father made, because his necessity forced him to taste honey, and his breaking the Law in that case did promote that service whose promotion was intended by the Law.

Πολλὰ δὲ ὑπὸ ἀνάγκης δεόμενα νόμων ἐκλείπει διὰ τὸ ἀναγκαῖον. Eth. 5. c. 19.

5. Princes must be Fathers of the people, and

and provide ſuch inſtances of gentleneſs, eaſe, wealth, and advantages, as may make mutual confidence between them; and muſt fix their ſecurity under God in the love of the people, which therefore they muſt with all arts of ſweetneſs, remiſſion, popularity, nobleneſs and ſincerity endeavour to ſecure to themſelves.

6. Princes muſt not multiply publick Oaths without great, eminent, and violent neceſſity, leſt the ſecurity of the King become a ſnare to the people, and they become falſe when they ſee themſelves ſuſpected, or impatient when they are violently held faſt: but the greater and more uſeful caution is upon things then upon perſons; and if ſecurity of Kings can be obtained otherwiſe, it is better that Oaths ſhould be the laſt refuge, and when nothing elſe can be ſufficient.

7. Let not the people be tempted with arguments to diſobey, by the impoſition of great and unneceſſary taxes: for that loſt to the ſon of *Solomon* the dominion of the ten Tribes of Iſrael. *L' avarice de Roi, peſte de regne.*

8. Princes muſt in a ſpecial manner be Guardians of Pupils and Widows, not ſuffering their perſons to be oppreſſed, or their ſtates imbezill'd, or in any ſenſe be expoſed to the rapine of covetous perſons, but be provided for by juſt Laws, and provident Judges, and good Guardians, ever having an ear ready open to their juſt complaints, and a heart full of pity, and one hand to ſupport them, and the other to aveng them.

9. Princes muſt provide that the Laws may be ſo adminiſtred, that they be truly & really

really and eaſe to the people, not an inſtrument of vexation: and therefore muſt be careful that the ſhorteſt and moſt equal waies of trials be appointed, fees moderated, and intricacies and windings as much cut off as may be, leſt injured perſons be forced to periſh under the oppreſſion, or under the Law, in the injury, or in the ſuit. Laws are like Princes, the beſt and moſt beloved, who are moſt eaſie of acceſſe.

Chi compra il magiſtrato forza è che venda la giuſtitia.

13. Places of judicature ought at no hand to be ſold by pious Princes, who remember themſelves to be Fathers of the people. For they that *buy the Office* will *ſell the act*, and they that at any rate will be Judges, will not at an eaſie rate doe juſtice; and their bribery is leſſe puniſhable, when bribery opened the door by which they entred.

14. Ancient priviledges, favours, cuſtoms, and Acts of grace indulged by former Kings to their people, muſt not without high reaſon and great neceſſities be revoked by their ſucceſſors; nor forfeitures be exacted violently, nor penal Laws urged rigorouſly, nor in light caſes, nor Laws be multiplied without great need, nor vitious perſons which are publickly and deſervedly hated, be kept in defiance of popular deſires, nor any thing that may unneceſſarily make the yoke heavy & the affection light, that may increaſe murmures and leſſen charity; alwaies remembring, that the intereſt of the Prince and the People is ſo infolded in a mutual embrace, that they cannot be untwiſted without pulling a limb off, or diſſolving the bands and conjunction of the whole body.

12. All Princes muſt eſteem themſelves as *much bound* by their word, by their grants, and by their promiſes, as the meaneſt of their Subjects are by the reſtraint and penalty of Laws: and although they are ſuperiour to the people, yet they are not ſuperiour to their own voluntary conceſſions and ingagements, their promiſes and Oathes, when once they are paſſed from them.

Nulla lex [civilis] ſibi ſoli conſcientiam juſti ac ſuæ debet, ſed eis à quibus obſequium expetitur. Tertull. Apologet.

The duty of Superiours as they are Judges.

1. Princes in judgment, and their Delegate Judges muſt judge the cauſes of all perſons uprightly and impartially, without any perſonal conſideration of the power of the mighty, or the bribe of the rich, or the needs of the poor. For although the poor muſt fare no worſe for his poverty, yet in juſtice he muſt fare no better for it: And although the rich muſt be no more regarded, yet he muſt not be leſſe. And to this purpoſe the Tutor of *Cyrus* inſtructed him, when in a controverſie where a great Boy would have taken a large Coat from a little Boy, becauſe his own was too little for him, and the others was too big, he adjudged the great Coat to the great Boy: his Tutor anſwered, Sir, If you were made a Judge of decency or fitneſs, you had judged well in giving the biggeſt to the biggeſt: but when you were appointed Judge, not whom the Coat did fit, but whoſe it was, you ſhould have conſidered the title, and the poſſeſſion, who did the violence, and who made it, or who bought it. And ſo it muſt be in judgments between the Rich and the Poor:

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it is not to be considered what the poor Man needs, but what is his own.

2. A Prince may not, much lesse may inferiour Judges deny justice when it is legally and competently demanded: and if the Prince will use his Prerogative in pardoning an offender against whom justice is required, he must be careful to give satisfaction to the injured person, or his Relatives, by some other instrument; and be watchful to take away the scandal, that is, lest such indulgence might make persons more bold to doe injury: and if he spares the life, let him change the punishment into that which may make the offender (if not suffer justice, yet) doe justice, and more real advantage to the injured person.

These Rules concern Princes and their Delegates in the making or administring Laws, in the appointing rules of justice and doing acts of judgment. The duty of parents to their Children and Nephews is briefly described by S. *Paul*.

The duty of Parents to their Children.

Ephes. 6. 4. 1. *Fathers provoke not your Children to wrath*, that is, be tender boweld, pitiful and gentle, complying with all the infirmities of the Children; and in their several ages proportioning to them several usages according to their needs and their capacities.

2. *Bring them up in the nurture and admonition of the Lord*, that is, secure their religion, season their younger years with prudent and pious principles, make them in love with virtue, and make them habitually so, before they

they come to chooſe or to diſcern good from evil, that their choice may be with leſſe difficulty and danger. For while they are under diſcipline, they ſuck in all that they are firſt taught, and believe it infinitely. Provide for them, wiſe, learned and virtuous Tutors, and good company and diſcipline, * ſeaſonable baptiſm, catechiſm and confirmation. For it is a great folly to heap up much wealth for our Children, and not to take care concerning the Children for whom we get it. It is as if a man ſhould take more care about his ſhooe then about his foot.

Potior mihi ratio vivendi honeſtè, quàm ut optimè dicendi videretur. Quintil. lib. 1. cap. 2.

* Heb. 12 9. *Crates apud Plutarch:* de liber. educand.

3. *Parents muſt ſhew piety at home*, that is, they muſt give good example and reverent deportment, in the face of their children; and all thoſe inſtances of charity, which uſually endear each other; ſweetneſs of converſation, affability, frequent admonition, all ſignifications of love and tenderneſs, care and watchfulneſs, muſt be expreſſed towards Children, that they may look upon their Parents as their friends and patrons, their defence and ſanctuary, their treaſure and their Guide. Hither is to be reduced the nurſing of Children, which is the firſt and moſt natural and neceſſary inſtance of piety, which Mothers can ſhew to their Babes; a duty from which nothing will excuſe, but a diſability, ſickneſs, danger, or publick neceſſity.

1 Tim. 5. 4.

4. Parents muſt *provide for their own* according to their condition, education, and imployment; called by S. *Paul, a laying up for the Children*, that is, an enabling them by competent portions, or good trades, arts or learning to, defend themſelves againſt the chances

1 Tim. 5. 8.

chances of the world, that they may not be exposed to temptation, to beggery, or unworthy arts: and although this must be done without covetousness, without impatient and greedy desires of making them rich, yet it must be done with much care, and great affection, with all reasonable provision, and according to our power: and if we can without sin improve our estates for them, that also is part of the duty we owe to God for them: and this rule is to extend to all that descend from us, although we have been overtaken in a fault, and have unlawful issue; they also become part of our care, yet so as not to injure the production of the lawful bed.

5. This duty is to extend to a provision of conditions and an estate of life. (*a*) Parents must according to their power and reason provide Husbands or Wives for their Children (*b*). In which they must secure piety and (*c*) Religion, and the affection and love of the interested persons; and after these, let them make what provisions they can for other conveniences or advantages: Ever re-

(*a*) Νομεύμασιν μὲ τῶν ἐμῶν πατὴρ ἐμὸς
Μίσιμνον ἕξει, κ' οὐκ ἐμὸν κρανεῖ τάδε. Eurip. Electr.
Me tibi Tyndareus, vitâ gravis auctor & annis
Tradidit: arbitrium nepti habebit avus.
Ovid in Epist. pro Hermione.

(*b*) *Liberi sine consensu parentum contrahere non debent. Andromacha apud Euripidem cùm petita fuit ad nuptias, respondit, patris sui esse sponsalium suorum curam habere: & Achilles apud Homerum Regis filium sine patris sui consensu noluit ducere.* Il. 1. Ἡ γὰρ δὴ τὰ γάμοι ἔσται, ἀ ἐπιεικὲς
ἔμμεναι ἠδὲ καὶ ἄλλῳ ὅτις ἐπιτηδὲς γαμέεσθαι ἀνδρὶ. Et *Justinianus Imp.* ait, *naturali simul & civili ratione congruere, nè filii ducant uxores citra Parentum authoritatem. Simo Terentianus parat abdicationem quia Pamphilus clam ipso duxisset uxorem. Ejusmodi sponsalia fiunt irrita nisi velint parentes: At si subsequuta est copula, nè temere rescindantur con-*

membring

nubia multæ ſtudent cautiones & periula. Liberi autem quamdiu ſecundum leges patrias ſui juris non ſunt, clandeſtinas nuptias ſi ineant peccant contra quintum præceptum, & jus naturale Secundarium. Proprie n. loquendo Parentes non habent ἐξουσίαν, ſive poteſtatem, ſed auctoritatem: g. habent jus jubendi aut prohibendi, ſed non irritum faciendi. Atq; etiam iſta auctoritas exercenda eſt ſecundum æquum & bonum; ſcil. ut non morioſus & difficilis ſit Pater. Mater n. vix habet aliquod Juris præter ſuaſiones & amoris, & gratitudinis. Si a. Pater filiam non collocaſſet annis 25 annos, filia nubere poterat cui voluerat, ex Jure Romanorum: Paternum n. auctoritas major aut minor eſt ex legibus patriis, & ſolet extendi ad certam ætatem, & tum expirat quoad Matrimonium; & eſt major in filiis quàm filiæ. Num 30. 34.

(c) *Eoſdem quos maritus noſſe deos & colere ſolos uxor debet: ſuperſtitiones a. religionibus, & alienis ſuperſtitionibus fores occludere. Nulli enim Deûm grata ſunt ſacra quæ mulier clanculum & furtim facit.* Plutarch. Conjug præcept. Gen. 24. *Vocemus puellam & quæramus ex ejus.*

membring that they can doe no injury more afflictive to the children then to joyn them with cords of a diſagreeing affection: it is like tying a Wolf and a Lamb, or planting the vine in a Garden of Coleworts. Let them be perſwaded with reaſonable inducements to make them willing and to chooſe according to the parents wiſh, but at no hand let them be forced. Better to ſit up all night, then to go to bed with a Dragon.

The duty of Husbands, &c.

See Chap. 2. Sect. 3.

Rules for married perſons.

1. Husbands muſt give to their Wives love, maintenance, duty, and the ſweetneſſes

Σοὶ δ' ὅτεῳ πόσις ἐστὶν ——————
ἀνὴρ ἔχε τε, ἠδ' ὁμοφρονέῃ ἐπιπάμενος
ἐξαλλοῖ· κέρδιον γὰρ τοῦ γε χρείασσον, ἢ ἄρσον,
Ἠὲ δυ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
Ἀντὶ κακῆς γυναικὸς, πολὺ φίλτερα δυσμενέοισιν,
Χάρμα δ' ἐμμενέτοισι, μάλιστα δὲ τ' ἐκλυεν ἀυτὴν. Odyſſ.

of

of converſation [and Wives * muſt pay to them all they have, or can with the intereſt of obedience and reverence] and they muſt be complicated in affections and intereſt, that there be no diſtinction between them of *Mine and thine*: And if the title be the mans, or the womans, yet the uſe muſt be cõmon, only the wiſdom of the man is to regulate all extravagãcies and indiſcretions: in other things, no queſtion is to be made; and their goods ſhould be as their children; not to be divided, but of one poſſeſſion and proviſion: whatſoever is otherwiſe is not marriage but marchandiſe. And upon this ground I ſuppoſe it was, that S. *Baſil* commended that woman, who took part of her Husbands goods to doe good works withall: for ſuppoſing him to be unwilling, and that the worke was his duty, or hers alone, or both theirs in conjunction, or of great advantage to either of their ſouls, and no violence to the ſupport of their families, ſhe hath right to all that: And *Abigail* of her own right made a coſtly preſent to *David*, when her husband *Nabal* had refuſed it. The Husband muſt (a) rule over his Wife, as the ſoul does over the body, obnoxious to the ſame ſufferings, and bound by the ſame affections, and doing or ſuffering by the permiſſions and intereſt of each other: that (as the old Philoſopher ſaid) as the humours of the body are mingled with

* Εἷς ἀλλὰς φίλῃσιν ἐυφρόνων τερπωθ', ὅτ' κακὰ μηχανόωσι ἀνθρώποις ἀλλοῖα νοήματα μητίσασθαι. Menand.

Ἴσασιν φιλέσθ' ἀλόχες ἐυζώνοισιν ἀνδράσιν Ἀτρεΐδαι· ἔπεσθε δ' ἀχαιδες κ) ἔρχεσθον, Τίλω ἀυτῆ φιλέει κ) καδίπη, ὡς κ) ἐγὼ τὸν Ἐκ θυμῆ φίλεον δωρεκτῆ πὰρ ἐοῦσαν. Homer.

Κλεόβουλος κελεύει κλεπτειν ἄνευ ἀνδρὸς τὰς ἀυτοῦ ἐυνοίας ἐυνοίσειν.

(a) *Latum eſſe debet & officioſum mariti imperium.* Plut. *Namque ei Pater & frater, veneranddque Mater: nec minus facit ad dignitatem viri ſi mulier eum ſuum Præceptorem, Philoſophum, Magiſtrúmque appellet.* Plutarch.

each other in the whole ſubſtances: ſo marriage may be a mixture of intereſts, of bodies, of minds, of friends, a conjunction (a) of the whole life, and the nobleſt of friendſhips. But if after all the fair deportments, and innocent chaſt complyances the Husbands be moroſe and ungentle, let the (b) Wife diſcourſe thus: If while I doe my duty my Husband neglects me, what will he doe if I neglect him? And if ſhe thinks to be ſeparated by reaſon of her Husbands unchaſt life, let her conſider, that, then the man will be uncurably ruined, and her Rivals could wiſh nothing more then that they might poſſeſſe him alone.

(a) *Connubio eſt quaſi quædam intentio benevolentiæ*

(b) Οὐ χρεὼς, ἀ τυγχάνεις, ἀ πλέστα χλιδᾶ
Τοῦτον ἔχειν διαφέρει παιδόνας,
ὡς ἀνδρὸς ἐσθλᾶ ἢ γυναικὸς ἐν ἐσθλᾶς
Γνώμαν διχᾶζειν, χἠρεσιάτα τ' ἀνδρικᾶ.

Inferior Matrona ſuo ſit, Sexte Maritos;
Non aliter fiunt fœmina, virque pares. Mart.

The duty of Maſters of Families.

1. The ſame care is to extend to all of our family in their proportions as to our Children: for as by S. *Pauls* œconomie the Heir differs nothing from a ſervant while he is in minority: ſo a ſervant ſhould differ nothing from a childe in the ſubſtantial part of the care; and the difference is only in degrees: Servants and Maſters are of the ſame kindered, of the ſame nature, and heirs of the ſame promiſes, and therefore * 1. muſt be provided of neceſſaries for their ſupport and maintenance. 2. They muſt be uſed with mercy. 3. Their work muſt be tolerable and merciful. 4. Their reſtraints muſt be reaſonable.

reasonable. 5. Their recreations fitting and healthful. 6. Their religion and the interest of souls taken care of. 7. And Masters must correct their servants with gentleness, prudence and mercy, not for every slight fault, not alwaies, not with upbraiding and disgraceful language, but with such only as may express and reprove the fault, and amend the person. But in all these things measures are to be taken by the contract made, by the Laws and Customs of the place, by the sentence of prudent and merciful men, and by the cautions and remembrances given us by God; such as is that written by S. *Paul*, [*as knowing that we also have a Master in Heaven.*] The Master must not be a lyon in his house, least his power be obeyed, and his person hated; his eye be waited on, and his business be neglected in secret. No servant will doe his duty unless he make a conscience, or love his Master: if he does it not for Gods sake or his masters, he will not need to doe it alwaies for his own.

The duty of Guardians or Tutors.

Tutors and Guardians are in the place of Parents, and what they are in fiction of Law, they must remember as an argument to engage them to doe in reality of duty. They must doe all the duty of Parents, excepting those obligations which are meerly natural. ¶ *The duty of Ministers and Spiritual Guides to the people is of so great burden, so various rules, so intricate and busie caution, that it requires a distinct tractate by it self.*

SECT.

SECT. III.

Of Negotiation, or Civil Contracts.

THis part of Juſtice is ſuch as depends upon the Laws of Man directly, and upon the Laws of God only by conſequence and indirect reaſon: and from civil Laws or private agreements it is to take its eſtimate and meaſures: and although our duty is plain and eaſie, requiring of us honeſty in contracts, ſincerity in affirming, ſimplicity in bargaining, and faithfulneſs in performing, yet it may be helped by the addition of theſe following rules and conſiderations.

Rules and meaſures of juſtice in bargaining.

1. In making contracts uſe not many words; for all the buſineſs of a bargain is ſummed up in few ſentences: and he that ſpeaks leaſt, means fairеſt, as having fewer opportunities to deceive.

2. Lie not at all, neither in a little thing nor in a great, neither in the ſubſtance nor in the circumſtance, neither in word nor deed: that is, pretend not what is falſe, cover not what is true, and let the meaſure of your affirmation or denial be the underſtanding of your contractor: for he that deceives the buyer or the ſeller by ſpeaking what is true in a ſence not intended or underſtood by the other, is a lyar and a thief. For in bargains you are to avoid not only what is *falſe*, but that alſo *which deceives*.

3. In prices of bargaining concerning uncertain Merchandiſes you may buy as cheap ordinarily as you can, and ſell as dear as you

can, so it be without violence, and 2. when you contract on equal terms, with persons in all senses (as to the matter and skill of bargaining) equal to your self, that is, Merchants with Merchants, wise men with wise men, rich with rich: and 3, when there is no deceit, and no necessity, and no Monopoly: For in these cases, *viz.* when the contractors are equal, and no advantage on either side, both parties are voluntary, and therefore there can be no injustice or wrong to either. But then add also this consideration, that the publick be not oppressed by unreasonable and unjust rates: for which the following rules are the best measure.

4. Let your prices be according to that measure of good and evil which is established in the same and common accounts of the wisest and most merciful Men skilled in that manufacture or commodity; and the gain such which without scandal is allowed to persons in all the same circumstances.

5. Let no prices be heightned by the necessity or unskilfulness of the Contractor; for the first is direct uncharitableness to the person, and injustice in the thing (because the Mans necessity could not naturally enter into the consideration of the value of the commodity) and the other is deceit and oppression: much lesse must any Man make necessities; as by ingrossing a commodity, by monopoly, by detaining corn, or the like indirect arts: for such persons are unjust to all single persons with whom in such cases they contract, and oppressors of the publick.

6. In entercourse with others doe not do

all

all which you may lawfully doe; but keep ſomething within thy power: and becauſe there is a latitude of gain in buying and ſelling, take not thou the utmoſt peny that is lawfull, or which thou thinkeſt ſo: for although it be lawful, yet it is not ſafe; and he that gains all that he can gain lawfully this year, poſſibly next year will be tempted to gain ſomething unlawfully.

7. He that ſels dearer by reaſon he ſells not for ready money, muſt increaſe his price no higher then to make himſelf recompence for the loſſe which according to the Rules of trade he ſuſteined by his forbearance, according to common computation, reckoning in alſo the hazard, which he is prudently, warily and charitably to eſtimate: But although this be the meaſure of his juſtice, yet becauſe it happens either to their friends, or to neceſſitous and poor perſons, they are in theſe caſes to conſider the rules of friendſhip and neighbourhood, and the obligations of charity, leſt juſtice turn into unmercifulneſs.

Mercatus non vuol ne amici ne parenti.

8. No Man is to be raiſed in his price or rents in regard of any accident, advantage or diſadvantage of his perſon. A Prince muſt be uſed conſcionably as well as a common perſon, and a Begger be treated juſtly as well as a Prince; with this only difference, that to poor perſons the utmoſt meaſure and extent of juſtice is unmercifull, which to a rich perſon is innocent, becauſe it is juſt, and he needs not thy mercy and remiſſion.

9. Let no Man for his own poverty become more oppreſſing and cruel in his bargain, but quietly, modeſtly, diligently and

patiently recommend his estate to God, and follow its interest and leave the successe to him: for such courses will more probably advance his trade, they will certainly procure him a blessing, and a recompense, and if they cure not his poverty, they will take away the evil of it: and there is nothing else in it that can trouble him.

10. Detain not the wages of the hireling: for every degree of detention of it beyond the time is injustice, and uncharitableness, & grindes his face till tears and blood come out: but pay him exactly according to Covenant, or according to his needs.

11. Religiously keep all promises and Covenants, though made to your disadvantage, though afterwards you perceive you might have been better: and let not any precedent act of yours be altered by any after-accident. Let nothing make you break your promise, unless it be unlawful or impossible, that is, either out of your natural, or out of your civil power, your self being under the power of another; or that it be intolerably inconvenient to your self, and of no (a) advantage to another; or that you have leave expressed, or reasonably presumed.

(a) *Surgam ad sponsalia quia promisi quamvis non concoxerim: sed non si febricitavero: subest n. tacita exceptio, si potero si debeo.* Senec. *Esse ut idem status sit cum exigitur, qui fuit cum promitterem. Destituere levitas non erit si aliquid intervenerit novi. Eadem mihi omnia præsta & idem sum.* lib 4. cap. 39. de benefic.

12 Let no man take wages or fees for a work that he cannot doe, or cannot with probability undertake, or in some sense profitably, & with ease, or with advantage manage: Physicians must not meddle with desperate diseases,

diſeaſes, and known to be incurable, without declaring their ſenſe before-hand; that if the patient pleaſe he may entertain him at adventure, or to doe him ſome little eaſe. Advocates muſt deal plainly with their Clients, and tell them the true ſtate and danger of their caſe; and muſt not pretend confidence in an evil cauſe: but when he hath ſo cleared his own innocence; if the Client will have collateral and legal advantages obtained by his induſtry, he may engage his endevour, provided he doe no injury to the right cauſe, or any Mans perſon.

Bonfa velis axam ſimpl.

13. Let no Man appropriate to his own uſe what GOD by a ſpecial mercy, or the Republick hath made common; for that is both againſt Juſtice and Charity too: and by miraculous accidents GOD hath declared his diſpleaſure againſt ſuch incloſure. When the Kings of *Naples* encloſed the Guardens of *Oenotria*, where the beſt Manna of *Calabria* deſcends, that no man might gather it without paying tribute; the Manna ceaſed, till the tribute was taken off; and then it came again, and ſo, till after the third trial the Princes found they could not have that in proper which GOD made to be common, they left it as free as GOD gave it. The like hapned in *Epire* when *Lyſimachus* laid an impoſt upon the *Tragaſæan* Salt, it vaniſhed, till *Lyſimachus* left it publick. And when the Procurators of King *Antigonus* impoſed a rate upon the ſick people that came to *Edepſum* to drink the waters which were lately ſprung and were very healthfull, inſtantly the waters dried up, and the hope of gain periſhed.

Celius Rhod. l. 9. c. 12. Albert. deipnoſ. 3.

The ſumme of all is in theſe words of S. *Paul*, [*Let no man go beyond and defraud his brother in any matter; becauſe the Lord is the avenger of all ſuch*] and our bleſſed Saviour in the enumerating the duties of juſtice, beſides the Commandement of [*Doe not ſteal*] adds [*Defraud not*] forbidding (as a diſtinct explication of the old Law) the tacite and ſecret theft of abuſing our Brother in Civil Contracts. And it needs no other arguments to enforce this caution, but only, that the Lord hath undertaken to avenge all ſuch perſons. And as he alwaies does it in the great day of recompenſes: ſo very often he does it here, by making the unclean portion of unjuſtice to be as a Canker-worm eating up all the other increaſe: it procures beggery, and a declining eſtate, or a caitiffe, curſed ſpirit, an ill name, the curſe of the injured and oppreſſed perſon, and a Fool or a prodigal to be his heir.

1 Theſſ 4.6.
Lev. 19. 13
1 Cor. 6. 8.
Mar. 10. 19.

SECT. IV.
Of Reſtitution.

Chinon voul rendere famala prendere.

Reſtitution is that part of Juſtice to which a man is obliged by a precedent contract or a foregoing fault, by his own act, or another mans, either with, or without his will. He that borrows is bound to pay, and much more he that ſteals or cheats. For if he that borrows and paies not when he is able be an unjuſt perſon, and a robber, becauſe he poſſeſſes another mans goods to the right owners prejudice: then, he that took them at firſt without leave is the ſame thing in every inſtant of his poſſeſſion, which the Debtor

Debtor is after the time in which he ſhould and could have made payment. For in all ſins we are to diſtinguiſh the tranſient or paſſing act from the remaining effect or evil. The act of ſtealing was ſoon over, and cannot be undone, and for it the ſinner is only anſwerable to God, or his Vicegerent, and he is in a particular manner appointed to expiate it, by ſuffering puniſhment, and repenting and asking pardon, and judging and condemning himſelf, doing acts of juſtice and charity in oppoſition and contradiction to that evil action. But becauſe in the caſe of ſtealing there is an injury done to our neighbour, and the evil ſtill remains after the action is paſt, therefore for this we are accountable to our neighbour, and we are to take the evil off from him which we brought upon him, or elſe he is an injured perſon, a ſufferer all the while: and that any man ſhould be the worſe for me and my direct act, and by my intention, is againſt the rule of equity, of juſtice and of charity; I doe not that to others which I would have done to my ſelf, for I grow rich upon the ruines of his fortune. Upon this ground, it is a determined rule in Divinity, *Our ſin can never be pardoned till we have reſtored what we unjuſtly took, or wrongfully detain*: reſtored it (I mean) actually, or in purpoſe and deſire, which we muſt really perform when we can: and this doctrine beſides its evident and apparent reaſonableneſs, is derived from the expreſſe words of Scripture reckoning *Reſtitution* to be a part of *Repentance*, neceſſary in order to the remiſſion of our ſins.

Si tuo culpâ datum eſt damnum, juris ſuper his ſatisfacere te oportet

[*If the wicked reſtore the pledge, give again that he had robbed, &c. he ſhall ſurely live, he ſhall not die.*] *The practiſe of this part of juſtice is to be directed by the following Rules.

Ezek 33.15.

Rules of making Reſtitution.

1. Whoſoever is an effective, real cauſe of doing his Neighbour wrong, by what inſtrument ſoever he does it (whether by commanding or incouraging it, by counſelling or commending (*a*) it, by acting it, or not (*b*) hindring it when he might and ought, by conceeling it or receiving it) is bound to make reſtitution to his Neighbour; if without him the injury had not been done, but by him, or his aſſiſtance it was. For by the ſame reaſon that every one of theſe is guilty of the ſin, and is cauſe of the iujury, by the ſame they are bound to make reparation; becauſe by him his Neighbour is made worſe, and therefore is to be put into that ſtate from whence he was forced. And ſuppoſe that thou haſt perſwaded an injury to be done to thy Neighbour, which others would have perſwaded if thou haſt not, yet thou art ſtill obliged, becauſe thou really didſt cauſe the injury; juſt as they had been obliged if they had done it; and thou art not at all the leſſe bound by having perſons as ill inclined as thou wert.

(a) Ὁ γὰρ διὰ παντὸς τὸν ἄδικον κτείνας, κἂν μὴ πεποιηκὼς τὸ πεποιηκέναι μόνον αὐτὸν ἀγαθὸς καὶ χρηστός. Tetilas apud Procop. Goth. 3.

Qui laudat ſervum fugitivũ tenetur, Non ſi oportet laudando augeri malũ. Ulpian. in lib. 1. cap. de ſervo corrupto.

(b) Ὁ ἁμαρτανόμενος τῷ ἀνθρώπῳ καὶ ἄλλῳ τῳ κακὸς ἔσται· οὐκ ἀμύνων, ἐξὸν αὐτῷ τοῦτον ὅλως μὴ ἁμαρτάνειν. Nicer. Choniat. in Michael. Comnen. *Sic Syri ab Amphyctionibus judicio damnati quia piraticã non prohibuerunt, non peccarunt.*

2. He that commanded the injury to be done, is firſt bound: then, he that did it; and after theſe they alſo are obliged who did ſo aſſiſt, as without them the thing would not have been done. If ſatisfaction be made by any of the former, the latter is tyed to repentance,

tance, but no reſtitution: But if the injured perſon be not righted, every one of them is wholly guilty of the injuſtice, and therefore bound to reſtitution ſingly and intirely.

3. Whoſoever intends a little injury to his Neighbour, and acts it, and by it a greater evil accidentally comes, he is obliged to make an intire reparation of all the injury, of that which he intended, and of that which he intended not, but yet acted by his own inſtrument, going further then he at firſt purpoſed it. He that ſet fire on a plane Tree to ſpite his Neighbour, and the plane Tree ſet fire upon his Neighbours Houſe, is bound to pay for all the loſſe, becauſe it did all ariſe from his own ill intention. It is like murder committed by a drunken perſon, *involuntary in ſome of the effect*, but *voluntary in the other parts of it*, and *in all the cauſe*, and therefore the guilty perſon is anſwerable for all of it. And when *Ariarathes* the Cappadocian King had but in wantonneſs ſtopped the mouth of the river *Melanus*, although he intended no evil, yet *Euphrates* being ſwelled by that means, and bearing away ſome of the ſtrand of Cappadocia, did great ſpoil to the Phrygians and Galathians, and therefore by the Roman Senate was condemned in three hundered talents towards reparation of the damage. Much rather therefore when the leſſer part of the evil was directly intended.

Etiamſi partem damni dare noluiſti, in totũ, quaſi prudens dederis, tenendus es. Ex toto n. noluiſſe debet qui imprudentiã defenditur. Senec. Controv.

Involuntariũ etiam ex voluntario cenſetur provoluntario. Strabo.

4. He that hinders a charitable perſon from giving alms to a poor man is tyed to reſtitution, if he hindred him by fraud or violence, Becauſe it was a right which the poor

man had when the good man had deſigned and reſolved it; and the fraud or violence hinders the effect, but not the purpoſe, and therefore he who uſed the deceit or the force is injurious, and did damage to the poor man. But if the alms were hindred only by intreaty, the hinderer is not tyed to reſtitution, becauſe intreaty took not liberty away from the giver, but left him ſtill Maſter of his own act, and he had power to alter his purpoſe, and ſo long there was no injuſtice done. The ſame is the caſe of a Teſtator giving a legacy either by kindneſs, or by promiſe and common right. He that hinders the charitable Legacy by fraud or violence, or the due Legacy by intreaty, is equally obliged to reſtitution. The reaſon of the latter part of this caſe is, becauſe he that intreats or perſwades to a ſin is as guilty as he that acts it: and if without his perſwaſion the ſin and the injury would not be acted, he is in his kinde the intire cauſe, and therefore obliged to repair the injury as much as the perſon that does the wrong immediately.

Πλεονεκτεῖ δ' ὅταν ὁ βοηθήσας χείμαρρος ἢ ἀπολωβήσῃ. Eth. l. 5. c. 4.

5. He that refuſes to doe any part of his duty (to which he is otherwiſe obliged) without a bribe, is bound to reſtore that money, becauſe he tooke it in his Neighbours wrong, and not as a ſalary for his labour, or a reward of his wiſdome; for his ſtipend hath paid all that, or he hath obliged himſelfe to doe it by his voluntary undertaking.

6. He that takes any thing from his Neighbour which was juſtly forfeited, but yet takes it not as a Miniſter of juſtice, but to ſatisfie his own revenge or avarice, is tied to repentance

tance, but not to restitution. For my Neighbour is not the worse for my act, for thither the Law and his own demerits bore him, but because I took the forfeiture indirectly I am answerable to God, for my unhandsome, unjust, or uncharitable circumstances. Thus *Philip* of Macedon was reproved by *Aristides* for destroying the *Phocenses*; because although they deserved it, yet he did it not in prosecution of the Law of Nations, but to enlarge his own dominions.

7. The Heir of an obliged person is not bound to make restitution, if the obligation passed only by a personal act: but if it passed from his person to his estate, then the estate passes with all its burden. If the Father by perswading his neighbour to doe justice be bound to restore, the action is extinguished by the death of the Father; because it was only the Fathers sin that bound him, which cannot directly binde the son; therefore the son is free. And this is so in all personal actions, unlesse where the civil Law interposes and alters the ease.

¶ *These Rules concern the persons that are obliged to make restitution: the other circumstances of it are thus described.*

8. He that by fact, or word, or signe, either fraudulently, or violently does hurt to his Neighbours body, life goods, good name, friends, or soul, is bound to make restitution in the several instances, according as they are capable to be made. In all these instances we must separate intreaty and inticements from deceit or violence. If I perswade my

Neighbour

Neighbour to commit adultery, I ſtill leave him or her in their own power: and though I am anſwerable to God for my ſin, yet not to my Neighbour. For I made her to be willing; yet ſhe was willing (*a*), that is, the ſame at laſt as I was at firſt: but if I have uſed fraud, and made her to believe a lie (*b*), upon which confidence ſhe did the act, and without it ſhe would not (as if I tell a woman her Husband is dead, or intended to kill her, or is himſelf an adulterous man) or if I uſe violence, that is, either force her or threaten her with death, or a grievous wound, or any thing that takes her from the liberty of her choice, I am bound to reſtitution, that is, to reſtore her to a right underſtanding of things and to a full liberty, by taking from her the deceit or the violence.

(a) Διαλύσεων ἴσως πᾶσι δεῖς. Epict.
(b) Πᾶσα ψυχὴ ἄκουσα στερεῖται τῆς ἀληθείας. Plato.
Non licet ſuffocare mentem vel Samaritani. R. Maimon, Can. Eth.

9. An adulterous perſon is tyed to reſtitution of the injury, ſo farre as it is reparable, and can be made to the wronged perſon; that is, to make proviſion for the children begotten in unlawful embraces, that they may doe no injury to the legitimate by receiving a common portion: and if the injured perſon doe account of it, he muſt ſatisfie him with money for the wrong done to his bed. He is not tyed to offer this, becauſe it is no proper exchange, but he is bound to pay it, if it be reaſonably demanded: for every man hath juſtice done him, when himſelf is ſatisfied, though by a word, or an action, or a peny.

10. He

10. He that hath killed a man is bound to restitution by allowing such a maintenance to the children and neer relatives of the deceased as they have lost by his death, considering and allowing for all circumstances of the mans age, and health, and probability of living. And thus *Hercules* is said to have made expiation for the death of *Iphitus* whom he slew, by paying a mulct to his children.

Ὁ γὰρ ἀποκτείνας ἀνδρὸς τοὺς παῖδας, ἢ οἰκείους, ἢ συγγενεῖς τῷ φονευθέντι ὠφελίας, τρόπον τινὰ ἐκτίνει τὸν φόνον. Mich. Ephes. ad 5 Eth.

11. He that hath really lessened the fame of his neighbor by fraud or violence is bound to restore it by its proper instruments: such as are confession of his fault, giving testimony of his innocence or wroth, doing him honor, or (if that will doe it, and both parties agree) by money which answers all things.

Sic Vivianus respuit de injusta accusatione apud Cassidor. 4. 41.

12. He that hath wounded his neighbour is tyed to the expences of the Surgeon & other incidences, and to repair what ever losse he sustaines by his disability to work or trade: and the same is in the case of false imprisonment, in which cases only the real effect and remaining detriment are to be mended and repaired: for the action it self is to be punished or repented of, and enters not into the question of restitution. But in these and all other cases the injured person is to be restored to that perfect and good condition from which he was removed by my fraud or violence, so farre as is possible. Thus a ravisher must repair the temporal detriment or injury done to the maid, and give her a dowry, or marry her if she desire it. For this restores her into that capacity of being a good wife, which by the injury was lost, as far as it can be done.

13. He

13. He that robbeth his Neighbour of his goods, or detains any thing violently or fraudulently, is bound not only to reſtore the principal, but all its fruits and emoluments which would have accrued to the right owner during the time of their being detained. *By proportion to theſe rules, we may judge of the obligation that lies upon all ſorts of injurious perſons: the ſacrilegious, the detainers of tythes, cheaters of mens inheritances, unjuſt Judges, falſe witneſſes and accuſers, thoſe that doe fraudulently or violently bring men to ſin, that force men to drink, that laugh at and diſgrace virtue, that perſwade ſervants to run away, or commend ſuch purpoſes, violent perſecutors of religion in any inſtance; and all of the ſame nature.

14. He that hath wronged ſo many, or in that manner (as in the way of daily trade) that he knows not in what meaſure he hath done it, or who they are; muſt redeem his fault by alms and largeſſes to the poor, according to the value of his wrongful dealing as neere as he can proportion it. Better it is to go begging to Heaven, then to go to Hell laden with the ſpoils of rapine and injuſtice.

15. The order of paying the debts of contract, or reſtitution are in ſome inſtances ſet down by the civil Laws of a kingdom, in which caſes their rule is to be obſerved: In deſtitution or want of ſuch rules, we are 1. to obſerve the neceſſity of the Creditor, 2. Then the time of the delay: and 3. The ſpecial obligations of friendſhip or kindneſs: and according to theſe in their ſeverall degrees,

degrees, make our restitution, if we be not able to doe all that we should: but if we be, the best rule is to doe it so soon as we can, taking our accounts in this as in our humane actions, according to prudence, and civil or natural conveniences or possibilities; only securing these two things: 1. That the duty be not wholy omitted: and 2. That it be not deferred at all out of covetousness, or any other principle that is vitious. Remember, that the same day in which *Zacheus* made restitution to all whom he had injured, the same day Christ himself pronounced that salvation was come to his house.*.* Luke 19. 9.

16. But besides the obligation arising from contract or default, *there is one of another sort which comes from kindness, and the acts of charity and friendship. He that does me a favour hath bound me to make him a return of thankfulness. The obligation comes not by covenant, not by his own expresse intention, but by the nature of the thing; and is a duty springing up within the spirit of the obliged person, to whom it is more natural to love his friend, and to doe good for good, then to return evil for evil: because a man may forgive an injury, but he must never forget a good turn. For every thing that is excellent, and every thing that is profitable, whatsoever is good in it self or good to me, cannot but be beloved; and what we love we naturally cherish and doe good to. He therefore that refuses to doe good to them whom he is bound to love, or to love that which did him good, is unnatural and monstrous in his affections, and thinks all the world

* Gratitude

world born to minister to him, with a greedines worse then that of the sea, which although it receives all rivers into it self, yet it furnishes the clouds and springs with a returne of all thy need.

Our duty of benefactors is to esteem and love their persons: to make them proportionable returns of service, or duty, or profit, according as we can, or as they need, or as opportunity presents it self, and according to the greatnesses of their kindnesses: and to pray to God to make them recompense for all the good they have done to us; which last office is also requisite to be done for our Creditors, who in charity have releiv'd our wants.

Prayers to be said in relation to the several Obligations and Offices of Justice.

A Prayer for the Grace of Obedience: to be said by all persons under Command,

O Eternal God, Great Ruler of Men and Angels, who hast constituted all things in a wonderful order, making all the creatures subject to man, and one man to another, and all to thee, the last link of this admirable chain being fastned to the foot of thy throne: teach me to obey all those whom thou hast set over me, reverencing their persons, submitting indifferently to all their lawful commands, cheerfully undergoing those burdens which the publick wisdome and necessity shall impose upon me; at no hand murmuring against government; lest the Spirit of pride and mutiny, of murmur and disorder

enter

enter into me, and consigne me to the portion of the disobedient and rebellious, of the despisers of dominion, and revilers of dignity. Grant this O holy God for his sake, who for his obedience to the Father hath obtained the glorification of eternall ages, our Lord and Saviour Jesus Christ. *Amen.*

Prayers for Kings and all Magistrates, for our Parents spiritual and natural, are in the following Letanies at the end of the fourth Chapter.

A prayer to be said by Subjects, when their Land is invaded and overran by barbarous or wicked people, enemies of the Religion, or the Government.

I.

O Eternal God, thou alone rulest in the Kingdoms of men, thou art the great God of battels and recompences, and by thy glorious wisdom, by thy Almighty power, and by thy secret providence, doest determine the events of warre and the issues of humane counsels, and the returns of peace and victory, now at last be pleased to let the light of thy countenance, and the effects of a glorious mercy, and a gracious pardon return to this Land. Thou seest how great evils we suffer under the power and tyranny of warre, and although we submit to, and adore thy justice in our sufferings, yet be pleased to pity our misery, to hear our complaints, & to provide us of remedy against our present calamities: let not the defendors of a righteous cause go away ashamed, nor our counsels be for ever confounded, nor our parties defeated, nor

religion

religion ſuppreſſed, nor learning diſcountenanced, and we be ſpoiled of all the exteriour ornaments, inſtruments and advantages of piety, which thou haſt been pleaſed formerly to miniſter to our infirmities, for the intereſts of learning and religion, *Amen*.

II.

WE confeſſe dear God, that we have deſerved to be totally extinct and ſeparate from the Communion of Saints, and the comforts of Religion, to be made ſervants to ignorant, unjuſt and inferiour perſons, or to ſuffer any other calamity which thou ſhalt allot us as the inſtrument of thy anger, whom we have ſo often provoked to wrath and jealouſie. Lord we humbly lie down under the burden of thy rod, begging of thee to remember our infirmities, and no more to remember our ſins, to ſupport us with thy ſtaff, to lift us up with thy hand, to refreſh us with thy gracious eye; and if a ſad cloud of temporal infelicities muſt ſtill encircle us, open unto us the window of Heaven, that with an eye of faith and hope we may ſee beyond the cloud, looking upon thoſe mercies which in thy ſecret providence and admirable wiſdom thou deſigneſt to all thy ſervants, from ſuch unlikely and ſad beginnings. Teach us diligently to doe all our duty, and cheerfully to ſubmit to all thy will; and at laſt be gracious to thy people that call upon thee, that put their truſt in thee, that have laid up all their hopes in the boſome of God, that beſides thee have no helper. *Amen*.

Place

III.

PLace a Guard of Angels about the person of the KING, and immure him with the defence of thy right hand, that no unhallowed arm may doe violence to him. Support him with aids from Heaven in all his battels, trials and dangers, that he may in every instant of his temptation become dearer to thee, and doe thou return to him with mercy and deliverance. Give unto him the hearts of all his people, and put into his hand a prevailing rod of iron, a scepter of power, and a sword of justice; and enable him to defend and comfort the Churches under his protection.

IV.

BLesse all his Friends, Relatives, Confederates and Leiges; direct their Counsels, unite their hearts, strengthen their hands, blesse their actions: Give unto them holiness of intention, that they may with much candor and ingenuity pursue the cause of God and the King: Sanctifie all the means and instruments of their purposes, that they may not with cruelty, injustice, or oppression proceed towards the end of their just desires; and doe thou crown all their endevours with a prosperous event, that all may cooperate to, and actually produce those great mercies which we beg of thee; Honour and safety to our Soveraign, defence of his just rights, peace to his people, establishment and promotion to religion, advantages and encouragement to learning and holy living, deliverance to all the oppressed, comfort to all thy faithful people; and from all these,

glory

glory to thy holy Name. Grant this O KING of Kings, for his ſake, by whom thou haſt conſigned us to all thy mercies and promiſes, and to whom thou haſt given all power in Heaven and Earth, our Lord and Saviour Jeſus Chriſt. *Amen.*

A Prayer to be ſaid by Kings or Magiſtrates, for themſelves and their People.

O My God and King, thou rulest in the Kingdoms of men; by thee Kings reign and Princes decree juſtice; thou haſt appointed me under thy ſelf * [*and under my Prince*] to govern this portion of thy Church according to the Laws of Religion and the Common-wealth. O Lord, I am but an infirm man, and know not how to decree certain ſentences without erring in judgment: but doe thou give to thy ſervant an underſtanding heart to judge this people, that I may diſcern between good and evil. Cauſe me to walk before thee and all the people in truth and righteouſneſs, and in ſincerity of heart, that I may not regard the perſon of the mighty, nor be afraid of his terrour, nor deſpiſe the perſon of the poor, and reject his petition; but that doing juſtice to all men, I and my people may receive mercy of thee, peace and plenty in our daies, and mutual love, duty and correſpondence, that there be no leading into captivity, no complaining in our ſtreets; but we may ſee the Church in proſperity all our daies, and religion eſtabliſhed and increaſing. Doe thou eſtabliſh the houſe of

**These words to be added by a Delegate or inferiour.*

of thy ſervant, and bring me to a participation of the glories of thy kingdom, for his ſake who is my Lord and King, the holy and ever bleſſed Saviour of the world, our Redeemer Jeſus. *Amen.*

A Prayer to be ſaid by Parents for their Children.

O Almighty and moſt merciful Father, who haſt promiſed children as a reward to the righteous, and haſt given them to me as a teſtimony of thy mercy, and an ingagement of my duty; be pleaſed to be a Father unto them, & give them healthful bodies, underſtanding ſouls, and ſanctified ſpirits, that they may be thy ſervants, and thy children all their daies. Let a great mercy and providence lead them through the dangers and temptations and ignorances of their youth, that they may never run into folly, and the evils of an unbridled appetite. So order the accidents of their lives, that by good education, careful Tutors, holy example, innocent company, prudent counſel, and thy reſtraining grace, their duty to thee may be ſecured in the midſt of a crooked and untoward generation: and if it ſeem good in thy eyes, let me be enabled to provide conveniently for the ſupport of their perſons, that they may not be deſtitute and miſerable in my death; or if thou ſhalt call me off from this World by a more timely ſummons, let their portion be, thy care, mercy, and providence over their bodies and ſouls: and may they never live vitious lives, nor die violent or untimely deaths; but let them glorifie thee here with

with a free obedience, and the duties of a whole life, that when they have ſerved thee in their generations, and have profited the Chriſtian Common-wealth, they may be co-heirs with Jeſus in the glories of thy eternal Kingdom, through the ſame our Lord Jeſus Chriſt. *Amen.*

A prayer to be ſaid by Maſters of Families, Curats, Tutors, or other obliged perſons, for their charger.

O Almighty God, merciful and gracious, have mercy upon my Family [or Pupils or Pariſhioners, &c.] and all committed to my charge: ſanctifie them with thy grace, preſerve them with thy providence, guard them from all evil by the cuſtody of Angels, direct them in the waies of peace and holy Religion by my Miniſtery and the conduct of thy moſt holy Spirit, and conſigne them all with the participation of thy bleſſings and graces in this World, with healthful bodies, withgood underſtandings, and ſanctified ſpirits to a full fruition of thy glories hereafter, through Jeſus Chriſt our Lord.

A Prayer to be ſaid by Merchants, Tradeſmen, and Handicrafts men.

O Eternal God, thou Fountain of juſtice, mercy and benediction, who by my education and other effects of thy Providence haſt called me to this profeſſion, that by my induſtry I may in my ſmall proportion work together for the good of my ſelf and others: I humbly beg thy grace to guide me in my intention, and in the tranſaction of my affairs,

fairs that I may be diligent, juſt, and faithful: and give me thy favour, that this my labour may be accepted by thee as a part of my neceſſary duty, and give me thy bleſſing, to aſſiſt and proſper me in my Calling, to ſuch meaſures as thou ſhalt in mercy chooſe for me; and be pleaſed to let thy holy Spirit be for ever preſent with me, that I may never be given to covetouſneſs and ſordid appetites, to lying and falſhood, or any other baſe indirect and beggerly arts, but give me prudence, honeſty and Chriſtian ſincerity, that my trade may be ſanctified by my Religion, my labour by my intention and thy bleſſing, that when I have done my portion of work thou haſt allotted me, and improved the talent thou haſt inſtruſted to me, and ſerved the Common-wealth in my capacity, I may receive the mighty price of my high calling, which I expect and beg, in the portion and inheritance of the ever bleſſed Saviour and Redeemer Jeſus. *Amen.*

A Prayer to be ſaid by Debtors, and all perſons obliged whether by crime or contract,

O Almighty God, who art rich unto all, the treaſurie and fountain of all good, of all juſtice, and all mercy, and all bounty, to whom we owe all that we are, and all that we have, being thy Debtors by reaſon of our ſins, and by thy own gracious contract made with us in Jeſus Chriſt: teach me in the firſt place to perform all my Obligations to thee, both of duty and thankfulneſs; and next enable me to pay my duty to all my friends, and

and my debts to all my Creditors, that none be made miſerable, or leſſened in his eſtate by his kindneſs to me, or traffick with me. Forgive me all thoſe ſins and irregular actions by which I entred into debt further then my neceſſity required, or by which ſuch neceſſity was brought upon me: but let not them ſuffer by occaſion of my ſin. Lord reward all their kindneſs into their boſoms & make them recompenſe where I cannot, and make me very willing in all that I can, and able for all that I am obliged to, or if it ſeem good in thine eyes to afflict me by the continuance of this condition, yet make it up by ſome means to them, that the prayer of thy ſervant may obtain of thee, at leaſt to pay my debt in bleſſings. *Amen.*

V.

LOrd ſanctifie and forgive all that I have tempted to evil by my diſcourſe or my example: inſtruct them in the right way whom I have led to errour, and let me never run further on the ſcore of ſin; but doe thou blot out all the evils I have done, by the ſpunge of thy paſſion, and the blood of thy Croſſe; and give me a deep and an excellent repentance, and a free and a gracious pardon, that thou mayeſt anſwer for me, O Lord, and enable me to ſtand upright in judgment; for in thee, O Lord, have I truſted, let me never be confounded. Pity me, and inſtruct me; guide me and ſupport me, pardon me and ſave me, for my ſweet Saviour Jeſus Chriſt his ſake. *Amen.*

A Prayer for Patron and Benefactors.

O Almighty GOD thou Fountain of all good, of all excellency both to Men and Angels, extend thine abundant favour and loving kindness to my Patron, to all my friends and Benefactors: Reward them, and make them plentiful recompense for all the good which from thy merciful providence they have conveyed unto me: Let the light of thy countenance shine upon them, and let them never come into any affliction or sadness, but such as may be an instrument of thy glory & their eternal comfort. Forgive them all their sins; let thy Divinest Spirit preserve them from all deeds of Darkness. Let thy ministring Angels guard their persons from the violence of thy spirits of Darkness: And thou who knowest every degree of their necessity by thy infinite wisdom, give supply to all their needs by the glorious mercy, preserving their persons, sanctifying their hearts, and leading them in the waies of righteousness, by the waters of comfort, to the land of eternal rest and glory, through Jesus Christ our Lord. *Amen.*

CHAP. IV.

Of Christian Religion.

Religion in a largest sense doth signifie the whole duty of Man, comprehending in it Justice, Charity, and Sobriety: because all these being commanded by *God* they become a part of that honour and wor-

ſhip which we are bound to pay to him. And thus the word is uſed in S. *James*, *Pure Religion and undefiled before God and the Father is this, To viſit the fatherleſſe and Widows in their affliction, and to keep himſelf unſpotted from the world.* But in a more reſtrained ſenſe it is taken for that part of duty which particularly relates to God in our worſhippings and adoration of him, in confeſſing his excellencies, loving his perſon, admiring his goodneſs, believing his Word, and doing all that which may in a proper and direct manner doe him honour. It contains the duties of the firſt Table only, and ſo it is called *Godlineſs**, and is by S. *Paul*, diſtinguiſhed from *Juſtice* and *Sobriety*. In this ſenſe I am now to explicate the parts of it.

Jam. 1.27.

Tit. 2, 12.

Of the internal actions of Religion.

Thoſe I call the internal actions of Religion, in which the ſoul only is imployed, and miniſters to God in the ſpecial actions of *Faith*, *Hope*, and *Charity*. *Faith* believes the revelations of God: *Hope* expects his promiſes: and *Charity* loves his excellencies and mercies. *Faith* gives our underſtanding to God: *Hope* gives up all the paſſions and affections to Heaven and heavenly things: and *Charity* gives the will to the ſervice of God. *Faith* is oppoſed to infidelity: *Hope* to Deſpair: *Charity* to Enmity and Hoſtility; and theſe three ſanctifie the whole Man, and make our duty to God and obedience to his Commandments to be *choſen*, *reaſonable*, and *delightful*, and therefore to be *intire*, *perſevering*, and *univerſal*.

SECT.

SECT. IV.
Of Faith.

The Acts and Offices of Faith, are

1. TO believe every thing which God hath revealed to us; and when once we are convinced that God hath ſpoken it, to make no further enquiry, but humbly to ſubmit, ever remembring that there are ſome things which our underſtanding cannot fathom nor ſearch out their depth.

Demus Deo aliquid poſſe quod nos fateamur inveſtigare non poſſe. S. Aug. l. 21. c. 7. de Civitat.

2. To believe nothing concerning God but what is honourable and excellent, as knowing that belief to be no honouring of God which entertains of him any diſhonourable thoughts. Faith is the parent of Charity, and whatſoever Faith entertains muſt be apt to produce love to God: but he that believes God to be cruel or unmerciful, or a rejoicer in the unavoidable damnation of the greateſt part of mankinde, or that he ſpeaks one thing and privately means another; thinks evil thoughts concerning God, and ſuch, as for which we ſhould hate a man, and therefore are great enemies of Faith, being apt to deſtroy Charity. Our Faith concerning God muſt be as himſelf hath revealed and deſcribed his own excellencies: and in our diſcourſes we muſt remove from him all imperfection; and attribute to him all excellence.

3. To give our ſelves wholly up to Chriſt in heart and deſire to become Diſciples of his doctrine with choice (beſides conviction) being in the preſence of God, but as Ideots, that is, without any principles of our own to hinder the truth of God; but ſucking in greedily

all that *God* hath taught us, believing it infinitely, and loving to believe it. For this is an act of Love reflected upon Faith, or an act of Faith leaning upon Love.

4. To believe all *Gods* promises, and that whatsoever is promised in Scripture shall on *Gods* part be as surely performed as if we had it in possession. This act makes us to relie upon *God* with the same confidence as we did on our Parents when we were children, when we made no doubt, but whatsoever we needed we should have it if it were in their power.

5. To believe also the conditions of the promise, or that part of the revelation which concerns our duty. Many are apt to believe the Article of remission of sins, but they believe it without the condition of repentance, or the fruits of holy life: and that is to believe the Article otherwise then *God* intended it. For the Covenant of the Gospel is the great object of Faith, and that supposes our duty to answer his grace; that *God* will be our *God*, so long as we are his people: The other is not Faith, but Flattery.

6. To professe publickly the doctrine of Jesus Christ, openly owning whatsoever he hath revealed and commanded, not being ashamed of the Word of *God*, or of any practises enjoyned by it; and this, without complying with any mans interest, not regarding favour, nor being moved with good words, not fearing disgrace, or losse, or inconvenience, or death it self.

7. To pray without doubting, without wearinesse, without faintnesse, entertaining no jealousies,

jealousies, or suspicions of *God*, but being confident of *Gods* hearing us, and of his returns to us, whatsoever the manner or the instance be, that if we doe our duty, it will be gracious and merciful.

These acts of Faith are in several degrees in the servants of Jesus: some have it but as a grain of mustard-seed, some grow up to a plant, some have the fulness of faith: but the least faith that is must be a perswasion so strong as to make us undertake the doing of all that duty which Christ built upon the foundation of believing: but we shall best discern the truth of our faith by these following signes. S. *Hierome* reckons three. *Dial: adver: Lucif.*

Signes of true Faith.

1. An earnest and vehement prayer: for it is impossible we should heartily believe the things of *God* and the glories of the Gospel, and not most importunately desire them. For every thing is desired according to our belief of its excellency and possibility.

2. To doe nothing for vain-glory, but wholly for the interests of religion, and these Articles we believe; valuing not at all the rumours of men, but the praise of *God*, to whom by faith, we have given up all our intellectual faculties.

3. To be content with *God* for our Judge, for our Patron, for our Lord, for our friend, desiring *God* to be all in all to us, as we are in our understanding and affections wholly his.

Adde to these:

4. To be a stranger upon earth in our affections, and to have all our thoughts and

principal desires fixed upon the matters of Faith, the things of Heaven. For if a man were adopted heir to *Cæsar*, he would (if he believed it real and effective) despise the present, and wholly be at court in his Fathers eye; and his desires would outrun his swiftest speed, and all his thoughts would spend themselves in creating Idea's, and little phantastick images of his future condition. Now God hath made us Heirs of his Kingdome, and Coheirs with Jesus: if we believed this, we would think and affect, and study accordingly. But he that rejoices in gain, and his heart dwels in the world, and is espoused to a fair estate, and transported with a light momentany joy, and is afflicted with losses, and amazed with temporal persequutions, and esteems disgrace, or poverty in a good cause to be intolerable, this man either hath no inheritance in Heaven, or believes none; and believes not that he is adopted to be the Son of God, the Heir of eternal Glory.

5. S *James*'s signe is the best: [*Shew me thy faith by thy works*] Faith makes the Merchant diligent and venturous, and that makes him rich. *Ferdinando* of Arragon believed the story told him by *Columbus*, and therefore he furnished him with ships, and got the west Indies by his Faith in the undertaker. But *Henry* the seventh of England believed him not, and therefore trusted him not with shipping, and lost all the purchase of that Faith. It is told us by Christ [*He that forgives shall be forgiven*] if we believe this, it is certain we shall forgive our enemies; for none of us all but need and desire to be forgiven.

No

No man can possibly despise or refuse to desire such excellent glories as are revealed to them that are servants of Christ: and yet we doe nothing that is commanded us as a condition to obtain them. No man could work a daies labour without faith: but because he believes he shall have his wages at the daies or weeks end, he does his duty. But he only believes who does that thing which other men in the like cases doe, when they doe believe. He that believes, money gotten with danger is better then poverty with safety, will venture for it in unknown lands or seas: and so will he that believes it better to get Heaven with labour, then to go to Hell with pleasure.

6. *He that believes does not make haste*, but waits patiently till the times of refreshment come, and dares trust God for the morrow, and is no more sollicitous for next year, then he is for that which is past: and it is certain, that man wants faith who dares be more confident of being supplied when he hath money in his purse, then when he hath it only in bils of exchange from God: or that relies more upon his own industry then upon Gods providence, when his own industry fails him. If you dare trust to God when the case to humane reason seems impossible, and trust to God then also out of choice, not because you have nothing else to trust to, but because he is the only support of a just confidence, then you give a good testimony of your faith.

7. True Faith is confident, and will venture all the world upon the strength of its per-

ſwaſion. Will you lay your life on it, your eſtate, your reputation, that the doctrine of *JESUS CHRIST* is true in every Article? Then you have true Faith. But he that fears men more then *God*, believes men more then he believes in *God*.

8. Faith if it be true, living and juſtifying, cannot be ſeparated from a good life: it works miracles, makes a drunkard become ſober, a laſcivious perſon become chaſte, a covetous man become liberal: *it overcomes the world, it works righteouſneſs*, and makes us diligently to doe, and cheerfully to ſuffer whatſoever *God* hath placed in our way to Heaven.

2 Cor.13.5. Rom.8 10.

The Means and Inſtruments to obtain Faith, are

1. An humble, willing, and docible minde, or deſire to be inſtructed in the way of *God*: for perſwaſion enters like a ſun-beam, gently, and without violence, and open but the window, and draw the curtain, and the Sun of righteouſneſs will enlighten your darkneſs.

2. Remove all prejudice and love to every thing which may be contradicted by Faith: *How can ye believe* (ſaid Chriſt) *that receive praiſe one of another?* An unchaſte man cannot eaſily be brought to believe that without purity he ſhall never ſee *God*. He that loves riches can hardly believe the doctrine of poverty & renunciation of the world: and alms & Martyrdom, and the doctrine of the croſs is folly to him that loves his eaſe and pleaſures. He that hath within him any principle contrary to the doctrines of Faith, cannot eaſily become a Diſciple.

3. Prayer

3. Prayer which is instrumental to every thing hath a particular promise in this thing. *He that lacks wisdome let him ask it of God:* and, *if you give good things to your children, how much more shall your Heavenly Father give his Spirit to them that ask him?*

4. The consideration of the Divine omnipotence, and infinite wisdom, and our own ignorance, are great instruments of curing all doubting, and silencing the murmures of infidelity.

5. Avoid all curiosity of inquiry into particulars, and circumstances and mysteries: for true faith is full of ingenuity, and hearty simplicity, free from suspicion, wise and confident, trusting upon generals without watching and prying into unnecessary or undiscernible particulars. No Man carries his bed into his field to watch how his corn grows; but believes upon the general order of Providence and Nature; and at Harvest findes himself not deceived. *In rebus minoris summa credendi ratio est omnipotentia creatoris S. Aug.*

6. In time of temptation be not busie to dispute, but relie upon the conclusion, and throw your self upon God, and contend not with him but in prayer, and in the presence and with the help of a prudent untempted guide: and be sure to esteem all changes of belief which offer themselves in the time of your greatest weakness (contrary to the perswasions of your best understanding) to be temptations, and reject them accordingly.

7. It is a prudent course that in our health and best advantages we lay up particular arguments and instruments of perswasion and confidence, to be brought forth and used in

the great day of expence; and that eſpecially in ſuch things in which we uſe to be moſt tempted, and in which we are leaſt confident, and which are moſt neceſſary, and which commonly the Devil uſes to aſſault us withall in the daies of our viſitation.

8. The wiſdom of the Church of God is very remarkable in appointing Feſtivals or Holidaies, whoſe ſolemnity and Offices have no other ſpecial buſineſs but to record the Article of the day; ſuch as, *Trinity Sunday*, *Aſcenſion*, *Eaſter*, *Chriſtmas-day*: and to thoſe perſons who can only believe, not prove or diſpute, there is no better inſtrument to cauſe the remembrance, and plain notion, and to endear the affection and hearty aſſent to the Article, then the proclaiming and recommending it by the feſtivity and joy of a Holy-day.

SECT. II.
Of the Hope of a Chriſtian.

FAith differs from Hope in the extenſion of its object, and in the intenſion of degree. S. *Auſtin* thus accounts their differences: Faith is of all things revealed, good and bad, rewards and puniſhments, of things paſt, preſent, and to come, of things that concern us, and of things that concern us not: But Hope hath for its Object things only that are good and fit to be hoped for, future, and concerning our ſelves: and becauſe theſe things are offered to us upon conditions of which we may ſo fail as we may change our will; therefore our certainty is leſſe then the adherences of faith; which (becauſe Faith relies only upon

Enchirid. c. 8.

upon one propoſition, that is, the truth of the Word of God) cannot be made uncertain in themſelves, though the object of our Hope may become uncertain to us, and to our poſſeſſion: for it is infallibly certain, that there is Heaven for all the godly, and for me amongſt them all, if I doe my duty. But that I ſhall enter into Heaven is the object of my Hope, not of my Faith, and is ſo ſure as it is certain I ſhall perſevere in the waies of God.

The Acts of Hope, are

1. To relie upon God with a confident expectation of his promiſes; ever eſteeming that every promiſe of God is a magazine of all the grace and relief which we can need in that inſtance for which the promiſe is made. *Every degree of hope is a degree of confidence.*

2. To eſteeme all the danger of an action and the poſſibilities of miſcarriage, and every croſſe accident that can intervene, to be no defect on gods part but, either a mercy on his part, or a fault on ours: for then we ſhall be ſure to truſt in God when we ſee him to be our confidence, and our ſelves the cauſe of all miſchances. *The hope of a Chriſtian is prudent and religious.*

3. To rejoyce in the midſt of a misfortune or ſeeming ſadneſs, knowing that this may work for good, and will, if we be not wanting to our ſouls. This is a direct act of Hope to look through the cloud, and look for a beam of the light from God, and this is called in Scripture, *Rejoycing in tribulation*, when *the God of Hope fills us with all joy in beleiving.*

believing. Every degree of hope brings a degree of joy.

4. To desire, to pray, and to long for the great object of our hope, the mighty price of our high calling; and to desire the other things of this life, as they are promised, that is, so far as they are made necessary and useful to us in order to Gods glory, and the great end of souls. *Hope* and *Fasting* are said to be the two wings of *Prayer*. Fasting is but as the wing of a Bird, but Hope is like the wing of an Angel soaring up to Heaven, and bears our prayers to the throne of Grace. Without Hope it is impossible to pray; but Hope makes our prayers reasonable, passionate, and religious; for it relies upon Gods promise, or experience, or providence, and story. *Prayer is always in proportion to our Hope, zealous and affectionate.*

5. Perseverance is the perfection of the duty of Hope, and its last act: and so long as our hope continues, so long we go on in duty and diligence: but he that is to raise a Castle in an hour, sits down and does nothing towards it: and *Herod* the Sophister left off to teach his son, when he saw 24 Pages appointed to wait on him, and called by the several Letters of the Alphabet, could never make him understand his letters perfectly.

Rules to govern our Hope.

1. *Let your Hope be moderate*, proportioned to your state, person and condition whether it be for gifts or graces, or temporal favours. It is an ambitious hope for a person whose diligence is like them that are least in the King-

Kingdome of Heaven, to believe themſelves endeared to God as the greateſt Saints, or that they ſhall have a throne equal to S. *Paul*, or the bleſſed Virgin *Mary*. A Stammerer cannot with moderation hope for the gift of Tongues, or a Peaſant to become learned as *Origen*: or if a Begger deſires or hopes to become a King, or asks for a thouſand pound a year, we call him impudent, not paſſionate, much leſſe reaſonable. Hope that God will crown your endeavours with equal meaſures of that reward which he indeed freely gives, but yet gives according to our proportions. Hope for good ſucceſſe according to, or not much beyond the efficacy of the cauſes and the inſtrument, and let the Husbandman hope for a good Harveſt, not for a rich Kingdome, or a victorious Army.

2. *Let your hope be well founded*, relying upon juſt confidences, that is, upon *God* according to his revelations and promiſes. For it is poſſible for a Man to have a vain hope upon *God*: and in matters of Religion it is preſumption to hope that *Gods* mercies will be powred forth upon lazy perſons that doe nothing towards holy and ſtrict walking nothing (I ſay) but truſt, and long for an event beſides and againſt all diſpoſition of the means. Every falſe principle in Religion is a Reed of Egypt, falſe and dangerous. *Relie not in temporal things upon uncertain prophecies, and Aſtrology not upon our own wit or induſtry, not upon gold or friends, not upon Armies and Princes, expect not health from Phyſicians that cannot cure their own breath, much leſſe their mortality:

mortality: uſe all lawfull inſtruments, but expect nothing from them above their naturall or ordinary efficacy, and in the uſe of them from God expect a bleſſing. A hope that is eaſie and credulous is an arm of fleſh, an ill ſupporter without a bone.

Ier. 17. 5.

3. *Let your hope be without vanity*, or garniſhneſs of ſpirit, but ſober, grave and ſilent, fixed in the heart, not born upon the lip, apt to ſupport our ſpirits within, but not to provoke envy abroad.

4. Let your hope be of things poſſible, ſafe and uſeful. He that hopes for an opportunity of acting his revenge, or luſt, or rapine, watches to doe himſelf a miſchief. All evils of our ſelves or brethren are objects of our fear, not hope: and when it is truly underſtood, things uſeleſſe and unſafe can no more be wiſhed for, then things impoſſible can be obtained.

Di coſe fuori di credenza non voler far ſperanza.

5. *Let your Hope be patient*, without tediouſneſs of ſpirit, or haſtineſs of prefixing time. Make no limits or preſcriptions to God, but let your prayers and endeavours go on ſtill with a conſtant attendance on the periods of Gods providence. The men of *Bethulia* reſolved to wait upon God but five daies longer. But deliverance ſtayed ſeven daies, and yet came at laſt: and take not every accident for an argument of deſpair: but go on ſtill in hoping, and begin again to work if any ill accident have interrupted you.

Means of Hope, and remedies againſt Deſpair.

The means to cure Deſpair, and to continue

tinue or increaſe Hope, are partly by conſideration, partly by exerciſe.,

1. Apply your minde to the cure of all the proper cauſes of Deſpair: and they are weakneſs of Spirit, or violence of paſſion. He that greedily covets, is impatient of delay, and deſperate in contrary accidents; and he that is little of heart, is alſo little of hope, and apt to ſorrow and ſuſpicion. μικροψύχοι μακροθύμοι

2. Deſpiſe the things of the World, and be indifferent to all changes and events of providence; and for the things of God the promiſes are certain to be performed in kinde; and where there is leſſe variety of chance, there is leſſe poſſibility of being (a) mocked: but he that creates to himſelf thouſands of little hopes, uncertain in the promiſe, fallible in the event, and depending upon ten thouſand circumſtances (as are all his things of this World) ſhall often fail in the expectations, and be uſed to arguments of diſtruſt in ſuch hopes.

(a) Ἐλπὶς καὶ σὺν τύχῃ, μέγα χαίρειν, πάλαι ἐόν ἐν ἔργοις,
Οὐκ ἐπὶ γὰρ ζεύξεις· ὀπιτρέπομαι· ἰφθιμοῖσιν
Οὔτε τι ἐν μεσσηγὺ πολυπλανίης μάλα ἴστε·
Ὅστις δ' ἀτρεκέως ἐκ ἑοῦσαν, ὁμῶς ἐν ὑμῖν
Φάσθαι ἐς ἐσπέριον ἰμβάλλει τ' εἶσα τ' ἐοῦσαν
Παίζῃσι, σφεδανῇσι, νόος μιν ὕστερον ἔπλε
Ἐξείσ' ἐ νοῆσ' ἀς ἐκὼν δόμε ὀξυόωσαν. Homer.

3. So long as your hopes are regular and reaſonable, though in temporal affairs, ſuch as are deliverance from enemies, eſcaping a ſtorm or ſhip wrak, recovery from a ſickneſs, ability to pay your debts, &c. remember that there are ſome things ordinary, and ſome things extraordinary to prevent deſpaire. *In ordinary*, Remember that the very hoping

hoping in God is an endearment of him and a means to obtain the blessing [*I will deliver him because he hath put his trust in me.*] 2. There are in *GOD* all those glorious Attributes and excellencies which in the nature of things can possibly create or confirme Hope. *GOD* is 1. Strong. 2. Wise. 3. True. 4. Loving. There ca not be added another capacity to create a confidence; for upon these premises we cannot fail of receiving what is fit for us. 3. *GOD* hath obliged himselfe by promise that wee shall have the good of every thing we desire: or even losses and denials shall *work for the good of them that fear God.* And if we will trust the truth of *GOD* for performance of the general, we may well trust his wisdome to choose for us the particular. *But *the extraordinaries* of *GOD* are apt to supply the defect of all natural & humane possibilities. 1. *GOD* hath in many instances given extraordinary virtue to the active causes and instruments: to a jawbone to kill a multitude; to 300 Men to destroy a great Army; to *Jonathan* and his Armour-bearer to rout a whole Garrison. 2. He hath given excellent sufferance and vigorousness to the sufferers, arming them with strange courage, heroical fortitude, invincible resolution, and glorious patience: and thus, he laies no more upon us then we are able to bear: for when he increases our sufferings, he lessens them by increasing our patience. 3. His providence is extraregular and produces strange things beyond common rules: and he that lead Israel through a sea, and made a Rock powre

forth

forth waters, and the Heavens to give them bread and flesh, and whole Armies to be destroyed with phantastick noises, and the fortune of all *France* to be recovered and intirely revolved by the arms and conduct of a Girle against the torrent of the *English* fortune & Chivalry; can doe what he please, and still retains the same affections to his people, and the same providence over mankinde as ever: and it is impossible for that Man to despair, who remembers that *his Helper is Omnipotent*, and can doe what he please: let us rest there awhile; he can if he please: And he is *infinitely loving*; willing enough: and he is *infinitely wise*, choosing better for us then we can doe for our selves. This in all ages and chances hath supported the afflicted people of *GOD*, and carried them on drie ground through the Red Sea. *GOD* invites and cherishes the hopes of Men by all the variety of his providence. Heb. 2. 18.

4. If your case be brought to the last extremity, and that you are at the pits brink, even the very Margent of the Grave, yet then despair not; at least put it off a little longer: and remember that whatsoever final accident takes away all hope from you, if you stay a little longer, and in the mean while bear it sweetly, it will also take away all despair too. For when you enter into the regions of death, you rest from all your labours and your fears.

5. Let them who are tempted to despair of their salvation, consider how much Christ suffered to redeem us from sin and its eternal punishment: and he that considers this must

must needs believe, that the desires which God had to save us were not lesse then infinite, and therefore not easily to be satisfied without it.

6. Let no man despaire of Gods mercies to forgive him, unlesse he be sure that his sins are greater then Gods mercies. If they be not, we have much reason to hope, that the stronger ingredient will prevail so long as we are in the time and state of repentance, and within the possibilities and latitute of the Covenant; and as long as any promise can but reflect upon him with an oblique beam of comfort. Possibly the Man may erre in his judgment of circumstances, and therefore let him fear: but because it is not certain he is mistaken, let him not despair.

7. Consider that God who knows all the events of Men, and what their final condition shall be, who shall be saved, and who will perish, yet he treateth them as his own, calls them to be his own, offers fair conditions as to his own, gives them blessings, arguments of mercy, and instances of fear to call them off from death, and to call them home to life, and in all this shews no despaire of happiness to them, and therefore much lesse should any Man despaire for himself, since he never was able to read the Scroles of the eternal predestination.

8. Remember that despair belongs only to passionate Fools or Villains, (such as were *Achitophel* and *Judas*) or else to Devils and damned persons: and as the hope of salvation is a good disposition towards it; so is despair a certain consignation to eternal ruine.

ruine. A Man may be damned for despairing to be saved. Despair is the proper passion of damnation. *God hath placed truth and felicity in Heaven: Curiosity and repentance upon Earth: but misery and despaire are the portions of Hell.* V. Bede

9. Gather together into your spirit, and its treasure-house [the Memory] not only all the promises of GOD, but also the remembrances of experience, and the former senses of the Divine favours, that from thence you may argue from times past to the present, and enlarge to the future, and to greater blessings. For although the conjectures and expectations of Hope are not like the conclusions of Faith, yet they are a Helmet against the scorchings of Despair in temporal things, and an anchor of the soul sure and stedfast against the fluctuations of the Spirit in matters of the soul. S. *Bernard* reckons divers principles of Hope by enumerating the instances of the Divine Mercy; and we may by them reduce this rule to practise in the following manner: 1. GOD hath preserved me from many sins; his mercies are infinite; I hope he will still preserve me from more, and for ever. * 2. I have sinned and GOD smote me not: his mercies are still over the penitent; I hope he will deliver me from all the evils I have deserved. He hath forgiven me many sins of malice, and therefore surely he will pity my infirmities. * 3. God visited my heart and changed it: he loves the work of his own hands, and so my heart is now become: I hope he will love this too. * 4. When I repented he received me graciously;

ouſly; and therefore I Hope if I doe my endevour he will totally forgive me. * 5. He helped my ſlow and begi ning end vours, and therefore I hope he will lead me to perfection. * 6. When he had given me ſomething firſt, then he gave me more. I hope therefore he will keep me from falling, and give me the grace of perſeverance. * 7. He hath choſen me to be a Diſciple of Chriſts inſtitution; he hath elected me to his Kingdom of grace, and therefore I hope alſo to the Kingdom of his glory. * 8. He died for me when I was his enemy, and therefore I hope he will ſave me when he hath reconciled me to him, and is become my friend. * 9. *God hath given us his Son, how ſhould not he with him give us all things elſe?* All theſe S. *Bernard* reduces to theſe three Heads, as the inſtruments of all our hopes: 1. The charity of *GOD* adop ing us. 2. The truth of his promiſes. 3. The power of his performance: which if any truly weighs, no infirmity or accident can breake his hopes into undiſcernible fragments, but ſome good pl ks will remain after the greateſt ſtorm and ſhipwrack. This was Saint *Paul's* inſtrument: *Experience begets hope, and hope maketh not aſhamed.*

10. Doe thou take care only of thy duty, of the means and proper inſtruments of thy purpoſe, and leave the end to *GOD*: lay that up with him, and he will take care of all that is intruſted to him: and this being an act of confidence in God, is alſo a means of ſecurity to thee.

11. By ſpecial arts of ſpiritual prudence & argu ments

arguments ſecure the confident belief of the Reſurrection, and thou canſt not but hope for every thing elſe which you may reaſonably expect, or lawfully deſire upon the ſtock of the Divine mercies and promiſes.

12. If a deſpair ſeiſes you in a particular temporal inſtance, let it not defile thy ſpirit with impure mixture, or mingle in ſpiritual conſiderations; but rather let it make thee fortifie thy ſoul in matters of Religion, that by being thrown out of your Earthly dwelling and confidence, you may retire into the ſtrengths of grace, and hope the more ſtrongly in that, by how much you are the more defeated in this, that deſpair of a fortune or a ſucceſs, may become the neceſſity of all virtue.

SECT. III.

Of Charity, or the love of God.

LOve is the greateſt thing that God can give us, for himſelf is love; and it is the greateſt thing we can give to God, for it will alſo give our ſelves, and carry with it all that is ours. The Apoſtle calls it the band of perfection; it is *the Old*, and it is *the New*, and it is *the great Commandement*, and it is all the Commandements, for it *is the fulfilling of the Law*. It does the work of all other graces, without any inſtrument but its own immediate virtue. For as the love to ſin makes a Man ſin againſt all his own reaſon, and all the diſcourſes of wiſdom, and all the advices of his friends, and without temptation, and without opportunity: ſo does the love of God; it makes a man chaſte without

without the laborious arts of fasting and exteriour disciplines, temperate in the midst of feasts, and is active enough to choose it without any intermedial appetites, and reaches at Glory through the very heart of Grace, without any other arms but those of Love. It is a grace that loves God for himself, and our Neighbours for God. The consideration of Gods goodness and bounty, the experience of those profitable and excellent emanations from him, may be, and most commonly are the first motive of our love: but when we are once entred, and have tasted the goodness of God, we love the spring for its own excellency, passing from passion to reason, from thanking to adoring, from sense to spirit, from considering our selves to an union with God and this is the image and little representation of Heaven; it is beatitude in picture, or rather the infancy and beginnings of glory.

We need no incentives by way of special enumeration to move us to the love of God, for we cannot love any thing for any reason reall or imaginary, but that excellence is infinitely more eminent in God. There can but two things create love, *Perfection* and *Usefulness*: to which answer on our part, 1. *Admiration*, and 2. *Desire*: and both these are centred in love. *For the entertainment of the first*, there is in God an infinite nature, immensity or vastness without extension or limit, Immutability, Eternity, Omnipotence, Omniscience, Holiness, Dominion, Providence, Bounty, Mercy, Justice, Perfection in himself, and the end to which all things and all

all actions must be directed, and will at last arrive. The consideration of which may be heightned, if we consider our distance from all these glories. Our smallness and limited nature, our nothing, our inconstancy, our age like a span, our weakness and ignorance, our poverty, our inadvertency and inconsideration, our disabilities and disaffections to doe good, our harsh natures and unmerciful inclinations, our universal iniquity, and our necessities and dependencies, not only on God originally, and essentially, but even our need of the meanest of Gods creatures, and our being obnoxious to the weakest and the most contemptible. But *for the entertainment of the second* we may consider that in him is a torrent of pleasure for the voluptuous, he is the fountain of honour for the ambitious, an inexhaustible treasure for the covetous: our vices are in love with phantastick pleasures and images of perfection, which are truly and really to be found no where but in *God*. And therefore our virtues have such proper objects, that it is but reasonable they should all turn into love: for certain it is that this love will turn all into virtue. For in the scrutinies for righteousness and judgment, *when it is inquired whether such a person be a good man or no, the meaning is not, what does he believe, or what does he hope, but what he loves?* S. Aug. l. 2. Confes. c. 6.

The acts of Love to God, are

1. Love does all things which may please the beloved person; it performs all his commandments: and this is one of the greatest instances

inſtances and arguments of our love that *God* requires of us. [This is love that we keep his commandments.] *Love is obedient.*

2. It does all the intimations and ſecret ſignifications of his pleaſure whom we love; and this is an argument of a great degree of it. The firſt inſtance is it that makes the love accepted: but this gives a greatneſs and ſingularity to it. The firſt is the leaſt, and leſſe then it cannot doe our duty; but without this ſecond, we cannot come to perfection. *Great love is alſo plyant and inquiſitive* in the inſtances of its expreſſion.

3. Love gives away all things that ſo he may advance the intereſt of the beloved perſon: it relieves all that he would have relieved, and ſpends it ſelf in ſuch real ſignifications as it is enabled withall. He never loved God that will quit any thing of his Religion, to ſave his money. *Love is alwaies liberal and communicative.*

4. It ſuffers all things that are impoſed by its beloved, or that can happen for his ſake, or that intervenes in his ſervice, cheerfully, ſweetly, willingly, expecting that God ſhould turn them into good, and inſtruments of felicity. *Charity hopeth all things, endureth all things. Love is patient* and content with any thing ſo it be together with its beloved.

1 Cor. 13.

5. Love is alſo impatient of any thing that may diſpleaſe the beloved perſon, hating all ſin as the enemy of its friend; for love contracts all the ſame relations and marries the ſame friendſhips, and the ſame hatreds; and all affection to a ſin is perfectly inconſiſtent with the love of God. Love is not divided between

between *God* and *Gods* enemy: we must love *God* with all our heart, that is, give him a whole and undivided affection, having love for nothing else but such things which he allows, and which he commands, or loves himself.

6. *Love endeavours for ever to be present,* to converse with, to enjoy, to be united with its object, loves to be talking of him, reciting his praises, telling his stories, repeating his words, imitating his gestures, transcribing his copie in every thing; and every degree of union and every degree of likeness is a degree of love; and it can endure any thing but the displeasure and the absence of its beloved. For we are not to use *God and Religion,* as men use perfumes, with which they are delighted when they have them, but can very well be without them. True charity is restless till it enjoyes *God* in such instances in which it wants him: it is like hunger and thirst, it must be fed or it cannot be answered, and nothing can supply the presence, or make recompense for the absence of *God,* or of the effects of his favour, and the light of his countenance. *Amoris in morsum quid & è sensibus.*

7. *True love in all accidents looks upon the beloved person,* and observes his countenance, and how he approves or disproves it, and accordingly looks sad or cheerful. He that loves *God* is not displeased at those accidents which *God* chooses, nor murmures at those changes which he makes in his family, nor envies at those gifts he bestows, but chooses as he likes, and is ruled by his judgment, and is perfectly of his perswasion, loving to learn

where *God* is the Teacher, and being content to be ignorant or silent where he is not pleased to open himself.

8. *Love is curious of little things* : of circumstances and measures, and little accidents, not allowing to it self any infirmity, which it strives not to master : aiming at what it cannot yet reach at, desiring to be of an Angelical purity and of a perfect innocence, and a Seraphical fervour, and fears every image of offence, is as much afflicted at an idle word, as some at an act of adultery, and will not allow to it self so much anger as will disturbe a childe ; nor endure the impurity of a dream ; and this is the curiosity and niceness of divine Love ; this is *the fear of God*, and is the daughter and production of Love.

Plutarchus citans carmen de suo Apolline, adjicit ex Herodoto quasi de suo, de eo os meum continens esse.

The Measures and Rules of Divine Love.

But because this passion is pure as the brightest and smoothest mirrour, and therefore is apt to be sullyed with every impurer breath, we must be careful that our love to *God* be governed by these measures.

1. That our love be sweet, even, and full of tranquillity, having in it no violences or transportations, but going on in a course of holy actions and duties which are proportionable to our condition, and present state ; not to satisfie al the desire, but all the probabilities and measures of our strength. A new beginner in religion hath passionate and violent desires, but they must not be the measure of his actions : But he must consider his strength, his late sickness and state of

death

death, the proper temptations of his condition, and ſtand at firſt upon his defence, not go to ſtorm a ſtrong Fort, or attaque a potent enimie, or doe heroical actions and fitter for gyants in Religion, Indiſcreet violences, and untimely forwardneſs are the rocks of religion, againſt which tender ſpirits often ſuffer ſhipwrack.

2. Let our love be prudent and without illuſion: that is, that it expreſſe it ſelf in ſuch inſtances which God hath choſen, or which we chooſe our ſelves by proportion to his rules and meaſures. Love turns into doting when religion turns into ſuperſtition. No degree of love can be imprudent, but the expreſſions may: we cannot love God too much, but we may proclaim it in undecent manners.

3. Let our love be firm, conſtant and inſeparable, not coming and returning like the tide, but deſcending like a never-failing river, ever running into the Ocean of Divine excellency, paſſing on in the chanels of duty and a conſtant obedience, and never ceaſing to be what it is, till it comes to be what it deſires to be; ſtill being a river till it be turned into ſea and vaſtneſs, even the immenſity of a bleſſed Eternity.

Although the conſideration of the Divine excellencies and mercies be infinitely ſufficient to produce in us love to God (who is inviſible and yet not diſtant from us, but we feel him in his bleſſings, he dwells in our hearts by faith, wee feed on him in the Sacrament, and are made all one with him in the incarnation and glorifications of Jeſus)

yet that we may the better enkindle and encreaſe our love to God, the following advices are not uſeleſſe.

Helps to increaſe our love to God; by way of exerciſe.

1. Cut off all earthly and ſenſual loves, for they pollute and unhallow the pure and Spiritual love. Every degree of inordinate affection to the things of this world, and every act of love to a ſin is a perfect enemy to the love of God: and it is a great ſhame to take any part of our affection from the eternal God to beſtow it upon his creature in defiance of the Creator, or to give it to the Devil, our open enemy, in diſparagement of him who is the fountain of all excellencies and Celeſtial amities.

2. Lay fetters and reſtraints upon the imaginative and phantaſtick part: becauſe our fancie being an imperfect and higher faculty is uſually pleaſed with the entertainment of ſhadows and gauds; and becauſe the things of the world fill it with ſuch beauties and phantaſtick imagery, the fancy preſents ſuch objects as amiable to the affections, and elective powers. Perſons of fancy, ſuch as are women and children, have alwaies the moſt violent loves; but therefore if we be careſull with what repreſentments we fill our fancy, we may the ſooner rectifie our loves. To this purpoſe, it is good that we tranſplant the inſtruments of fancy into religion: and for this reaſon muſick was brought into Churches, and ornaments, and perfumes, and comely garments, and ſolemnities, and decent

decent ceremonies, that the buſie and leſſe diſcerning fancy being bribed with its proper objects may be inſtrumentall to a more celeſtial and ſpiritual love.

5. Remove ſolicitude or wordly cares, and multitudes of ſecular buſineſſes; for if theſe take up the intention and actual application of our thoughts and our imployments, they will alſo poſſeſſe our paſſions; which if they be filled with one object though ignoble, cannot attend another though more excellent. We alwaies contract a friendſhip and relation with thoſe with whom we converſe: our very Countrey is dear to us for our being in it: and the Neighbours of the ſame Village, and thoſe that buy and ſell with us have ſeiſed upon ſome portions of our love, and therefore if we dwel in the affairs of the World, we ſhall alſo grow in love with them; and all our love, or all our hatred, all our hopes, or all our fears, which the eternal God would willingly ſecure to himſelf, and eſteem amongſt his treaſures and precious things, ſhall be ſpent upon trifles and vanities.

4. Doe not only chooſe the things of God, but ſecure your inclinations and aptneſſes for God and for Religion. For it will be a hard thing for a Man to doe ſuch a perſonal violence to his firſt deſires, as to chooſe whatſoever he hath no minde to. A Man will many times ſatisfie the importunity and daily ſolicitations of his firſt longings: and therefore there is nothing can ſecure our loves to God, but ſtopping the natural Fountains, and making Religion to grow neer the firſt deſires of the ſoul.

5. Converſe with God by frequent prayer. In particular deſire that your deſires may be right, and love to have your affections regular and holy: To which purpoſe make very frequent addreſſes to God by ejaculations and communions, and an aſſiduous daily devotion: Diſcover to him all your wants, complain to him of all your affronts, doe as *Hezekiah* did, lay your misfortunes and your ill news before him, *ſpread them before the Lord*, call to him for health, run to him for counſel, beg of him for pardon; and it is as natural to love him to whom we make ſuch addreſſes, and of whom we have ſuch dependencies, as it is for children to love their parents.

6. Conſider the immenſity and vaſtneſs of the Divine love to us, expreſſed in all the emanations of his providence. 1. *In his Creation.* 2. *In his conſervation of us.* For it is not my Prince, or my Patron, or my Friend that ſupports me, or relieves my needs, but God, who made the Corn that my friend ſends me, who created the Grapes, and ſupported him, who hath as many dependences, and as many natural neceſſities, and as perfect diſabilities as my ſelf. God indeed made him the inſtrument of his providence to me, as he hath made his own Land or his own Cattel to him: with this only difference, that God by his miniſtration to me intends to doe him a favour and a reward, which to natural inſtruments he does not. 3. *In giving his Son.* 4. *In forgiving our ſins.* 5. *In adopting us to glory*: and ten thouſand times ten thouſand little accidents and inſtances happning

ning in the doing every of theſe; and it is not poſſible but for ſo great love we ſhould give love again, for *God* we ſhould give *Man*, for felicity we ſhould part with our miſery. Nay, ſo great is the love of the holy Jeſus, God incarnate, that he would leave all his triumphant glories, and die once more for Man, if it were neceſſary for procuring felicity to him.

Sic Jeſus dixit S. Carpo apud Dionyſium epiſt. ad Demophilum.

In the uſe of theſe inſtruments love will grow in ſeveral knots and ſteps like the Sugar-canes of India according to a thouſand varieties in the perſon loving, and it will be great or leſſe in ſeveral perſons, and in the ſame, according to his growth in Chriſtianity: but in general diſcourſing there are but two ſtates of love, and thoſe are *Labour of love*, and the *Zeal of love*: the firſt is duty, the ſecond is perfection.

The two ſtates of love to God.

The leaſt love that is muſt be *obedient, pure, ſimple, and communicative*: that is, it muſt exclude all affection to ſin, and all inordinate affection to the World; and muſt be expreſſive according to our power, in the inſtances of duty, and muſt be love for loves ſake; and of this love Martyrdome is the higheſt inſtance; that is, a readineſs of minde rather to *ſuffer* any evil then *to doe* any. Of this our bleſſed Saviour affirmed, *That no man had greater love then this*: that is, this is the higheſt point of duty, the greateſt love that God requires of Man. And yet he that is the moſt imperfect muſt have this love alſo in preparation of minde, and muſt differ

from another in nothing, except in the degrees of promptneſs and alacrity. And in this ſenſe, he that loves God truly (though but with a beginning and tender love) yet he loves God with all his heart, that is, with that degree of love which is the higheſt point of duty, and of Gods charge upon us; and he that loves God with all his heart, may yet increaſe *with the increaſe of God*, juſt as there are degrees of love to God among the Saints, and yet each of them love him with all their powers and capacities.

2. But the greater ſtate of love is the *zeal of love*, which runs out into excreſcencies, and ſuckers like a fruitfull and pleaſant tree, or burſting into gums, and producing fruits, not of a monſtrous, but of an extraordinary and heroicall greatneſs. Concerning which, theſe cautions are to be obſerved.

Cautions and Rules concerning zeal.

Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε. Gal. 4. 18.

1. If zeal be in the beginnings of our ſpiritual birth, or be ſhort, ſudden and tranſient, or be a conſequent of a mans natural temper, or come upon any cauſe, but after a long growth of a temperate and well regulated love, it is to be ſuſpected for paſſion, and forwardneſs, rather then the verticall point of love.

2. That zeal only is good which in a fervent love hath temperate expreſſions. For let the affection boyl as high as it can, yet if it boyl over into irregular and ſtrange actions, it will *have but few*, but *will need many excuſes*. *Elijah* was zealous for the Lord of Hoſts,

Hosts, and yet he was so transported with it, that he could not receive answer from God, till by musick he was recomposed and tamed: and *Moses* broke both the Tables of the Law by being passionately zealous against them that brake the first.

3. Zeal must spend its greatest heat principally in those things that concern our selves; but with great care and restraint in those that concern others.

4. Remember that zeal being an excrescence of Divine love, must in no sense contradict any action of love: Love to God includes love to our Neighbour, and therefore no pretence of zeal for Gods glory must make us uncharitable to our brother, for that is just so pleasing to God, as hatred is an act of love. Phil. 3 6

5. That Zeal that concerns others, can spend it self in nothing but arts, and actions and charitable instruments for their good: and when it concerns the good of many that one should suffer, it must be done by persons of a competent authority, and in great necessity, in seldom instances, according to the Law of God or Man; but never by private right, or for trifling accidents, or in mistaken propositions. The Zealots in the Old Law had authority to transfix and stab some certain persons; but God gave them warrant; it was in the case of Idolatry, or such notorious huge crimes; the danger of which was insupportable, and the cognizance of which was infallible: and yet that warrant expired with the Synagogue.

6. Zeal in the inſtances of our own duty, and perſonal deportment is more ſafe then in matters of counſel, and actions beſides our juſt duty, and tending towards perfection, Though in theſe inſtances there is not a direct ſin, even where the zeal is leſſe wary, yet there is much trouble and ſome danger: (as, if it be ſpent in the too forward vows of Chaſtity, and reſtraints of natural and innocent liberties.)

7. Zeal may be let looſe in the inſtances of internal, perſonal, and ſpiritual actions, that are matters of direct duty: as in prayers, and acts of adoration, and thankſgiving, and frequent addreſſes: provided that no indirect act paſſe upon them to defile them; ſuch as complacency, and opinions of ſanctity, cenſuring others, ſcruples and opinions of neceſſity, unneceſſary fears, ſuperſtitious numbrings of times and hours; but let the zeal be as forward as it will, as devout as it will, as Seraphicall as it will, in the direct addreſſe and entercourſe with God, there is no danger, no tranſgreſſion. Do all the parts of your duty as earneſtly as if the ſalvation of all the world, and the whole glory of God, and the confuſion of all Devils, and all that you hope or deſire did depend upon every one action.

Lavora come ſe tu haveſſi a compar ogni hora: adora come ſe tu haveſſi a morir altora.

8. Let zeal be ſeated in the will and choice, and regulated with prudence and a ſober underſtanding, not in the fancies & affections; for *theſe* will make it full of noiſe and empty of profit, but *that* will make it deep and ſmooth, material and devout.

Rom. 10.2.

The ſumme is this: That, Zeal is not a direct

rect duty, no where commanded for it ſelf, and is nothing but a forwardneſs & circumſtance of another duty, and therefore is then only acceptable when it advances the love of God and our Neighbours, whoſe circumſtance it is: That zeal is only ſafe, only acceptable which increaſes charity directly; and becauſe love to our Neighbour, and obedience to God are the two great portions of charity, we muſt never account our zeal to be good, but as it advances both theſe, if it be in a matter that relates to both; or ſeverally, if it relates ſeverally. S. *Pauls* zeal was expreſſed in preaching without any offerings or ſtipend, in travelling, in ſpending and being ſpent for his flock, in ſuffering, in being willing to be accurſed for love of the people of God and his country-men: Let our Zeal be as great as his was, ſo it be in affections to others, but not at all in angers againſt them: In the firſt then is no danger; in the ſecond there is no ſafety. In brief; let your zeal (if it muſt be expreſſed in anger) be alwaies more ſevere againſt thy ſelf, then againſt others.

Tit. 2. 14. Rev. 3. 16.

2 Cor. 7. 11.

¶ *The other part of Love to God is Love to our Neighbour, for which I have reſerved the Paragraph of Alms.*

Of the external actions of Religion.

Religion teaches us to preſent to God our bodies as well as our ſouls; for God is the Lord of both; and if the body ſerves the ſoul in actions natural and civil, and intellectual, it muſt not be eaſed in the only offices of Religion,

Religion, unleſſe the body ſhall expect no portion of the rewards of Religion, ſuch as are reſurrection, reunion, and glorification.

Rom. 12. 1. *Our bodys* are to God *a living ſacrifice*, and to *preſent them to God* is *holy and acceptable.*

The actions of the body as it ſerves to Religion, and as it is diſtinguiſhed from Sobriety and Juſtice; either relate to the word of God, or to prayer, or to repentance, and make theſe kindes of external actions of Religion. 1. Reading and hearing the Word of God; 2. Faſting and corporal auſterities, called by S *Paul*, *bodily exerciſe*; 3. Feaſting or keeping daies of publick joy and thankſgiving.

SECT. IV.

Of Reading, or Hearing the Word of God.

READING and Hearing the Word of God are but the ſeveral circumſtances of the ſame duty; inſtrumental eſpecially to faith, but conſequently to all other graces of the Spirit. It is all one to us whether by the eye or by the ear the Spirit conveys his precepts to us. If we hear Saint *Paul* ſaying to us, that [*Whoremongers and Adulterers God will judge:*] or read it in one of his Epiſtles; in either of them we are equally and ſufficiently inſtructed. The Scriptures read are the ſame thing to us, which the ſame doctrine was, when it was preached by the Diſciples of our bleſſed Lord; and we are to learn of either with the ſame diſpoſitions. There are many that cannot read the Word, and they muſt take

take it in by the ear; and they that can read, finde the ſame Word of God by the eye. It is neceſſary that all men learn it in ſome way or other, and it is ſufficient in order to their practiſe that they learn it any way. *The Word of God* is all thoſe Commandments and Revelations, thoſe promiſes and threatnings, the ſtories and ſermons recorded in the Bible: nothing elſe is the *Word of God*, that we know of, by any certain inſtrument. The good books and ſpiritual diſcourſes, the ſermons or homilies written or ſpoken by men are but *the Word of men*, or rather explications of, and exhortations according to the *Word of God*: but of themſelves they are not the *Word of God*. In a ſermon, the Text only is in a proper ſenſe to be called *Gods Word*: and yet good Sermons are of great uſe and convenience for the advantages of Religion. He that preaches an hour together againſt drunkenneſs with the tongue of men or Angels, hath ſpoke no other word of God but this [*Be not drunk with wine wherein there is exceſſe:*] and he that writes that Sermon in a book, and publiſhes that book, hath preached to all that read it, a louder Sermon then could be ſpoken in a Church. This I ſay to this purpoſe, that we may ſeparate truth from error, popular opinions from ſubſtantial Truths. For God preaches to us in the Scripture, and by his ſecret aſſiſtances and ſpiritual thoughts and holy motions: Good men preach to us when they by popular arguments, and humane arts and complyances expound and preſſe any of thoſe doctrines which God hath preached unto us in his holy Word. But 1. The

1. The Holy Ghoſt is certainly the beſt Preacher in the world, and the worſt of Scripture the beſt Sermons.

2. All the doctrine of ſalvation is plainly ſet down there, that the moſt unlearned perſon by hearing it read, may underſtand all his duty. What can be plainer ſpoken then this [*Thou ſhalt not kill. Be not drunk with wine. Husbands love your Wives. Whatſoever ye would that men ſhould doe to you, doe ye ſo to them?*] The wit of man cannot more plainly tell us our duty, or more fully, then the Holy Ghoſt hath done already.

3. Good Sermons, and good books are of excellent uſe: but yet they can ſerve no other end but that we practiſe the plaine doctrines of Scripture.

4. what *Abraham* in the parable ſaid concerning the brethren of the rich man, is here very proper: *They have Moſes and the Prophets, let them hear them: But if they refuſe to hear theſe, neither will they believe though one ſhould ariſe from the dead* to preach unto them.

Luk. 16 29, 31.

5. Reading the holy Scriptures is a duty expreſly * commanded us, and is called in Scripture [*Preaching*:] all other preaching is the effect of humane skill and induſtry, and although of great benefit, yet it is but an Eccleſiaſtical ordinance; the Law of God concerning Preaching, being expreſſed in the matter of reading the Scriptures, and hearing that Word of God, *which is*, and *as it is* there deſcribed.

* Deut. 31. 13. Luke 24.45. Mat 22.29. Acts 15. 21. Rev 1.3. 2 Tim. 3. 16.

But this duty is reduced to practiſe in the following Rules.

Rules

Rules for Hearing or Reading the Word of God.

1. Set apart ſome portion of thy time according to the opportunities of thy calling and neceſſary imployment, for the reading of holy Scripture; and if it be poſſible, every day read or hear ſome of it read: you are ſure that book teaches all truth, commands all holineſs, and promiſes all happineſs.

2. When it is in your power to chooſe, accuſtome your ſelf to ſuch portions which are moſt plaine and certain duty, and which contain the ſtory of the Life and Death of our bleſſed Saviour. Read the Goſpels, the Pſalms of *David*; and eſpecially thoſe portions of Scripture which by the wiſdome of the Church are appointed to be publickly read upon Sundaies and holy-daies, *viz*: the Epiſtles and Goſpels. In the choice of any other portions, you may adviſe with a Spiritual Guide, that you may ſpend your time with moſt profit.

3. Fail not diligently to attend to the reading of the holy Scriptures upon thoſe daies wherein it is moſt publickly and ſolemnly read in Churches: for at ſuch times, beſides the learning our duty, we obtaine a bleſſing along with it, it becoming to us upon thoſe daies a part of ſolemn Divine worſhip.

4. When the Word of God is read or preached to you, be ſure you be of a ready heart and minde, free from worldly cares and thoughts, diligent to hear, carefull to mark, ſtudious to remember, and deſirous to practiſe all that is commanded, and to live according

according to it: Doe not hear for any other end but to become better in your life, and to be instructed in every good work, and to increase in the love and service of God.

5. Beg of God by prayer that he would give you the spirit of obedience and profit, and that he would by his Spirit write the Word in your heart, and that you describe it in your life. To which purpose serve your self of some affectionate ejaculations to that purpose, before and after this duty.

Concerning spiritual books and ordinary Sermons take in these advices also.

6. Let not a prejudice to any mans person hinder thee from receiving good by his doctrine, if it be according to godliness: but (if occasion offer it, or especially if duty present it to thee; that is, if it be preached in that assembly where thou art bound to be present) accept the word preached as a message from God, and the Minister as his Angel in that ministration.

7. Consider and remark the doctrine that is represented to thee in any discourse; and if the Preacher adds any accidental advantages, any thing to comply with thy weakness, or to put thy spirit into action, or holy resolution, remember it, and make use of it; but if the Preacher be a weak person, yet the Text is the doctrine thou art to remember; that containes all thy duty, it is worth thy attendance to hear that spoken often, and renewed upon thy thoughts, and though thou beest a learned man, yet the same thing which thou knowest already, if spoken by another

another may be made active by that application. I can better be comforted by my own considerations, if another hand applies them, then if I doe it my self; because the word of God does not work as a natural agent, but as a Divine instrument: it does not prevail by the force of deduction, and artificial discoursings only, but chiefly by way of blessing in the ordinance, and in the ministery of an appointed person. At least obey the publick order, and reverence the constitution, and give good example of humility, charity and obedience.

8. When scriptures are read, you are only to enquire with diligence and modesty into the meaning of the Spirit: but if Homilies or Sermons be made upon the words of Scripture, you are to consider, whether all that be spoken be conformable to the Scriptures. For although you may practise for humane reasons, and humane arguments ministred from the Preachers art, yet you must practise nothing but the command of God, nothing but the Doctrine of Scripture, that is, the Text.

9. Use the advice of some spiritual or other prudent man for the choice of such spiritual books which may be of use and benefit for the edification of thy spirit in the waies of holy living; and esteem that time well accounted for, that is prudently and affectionately imployed, in hearing or reading good books and pious discourses: ever remembring that God by hearing us speak to him in prayer, obliges us to hear him speak to us in his word, by what instrument soever it be conveyed.

SECT.

SECT. V.
Of Faſting.

FAſting, if it be conſidered in it ſelf without relation to ſpiritual ends, is a duty no where enjoyned, or counſelled. But Chriſtianity hath to doe with it, as it may be made an inſtrument of the Spirit by ſubduing the luſts of the fleſh, or removing any hindrances of religion; And it hath been practiſed by all ages of the Church, and adviſed in order to three miniſteries: 1. To Prayer; 2. To Mortification of bodily luſts; 3. To Repentance: and is to be practiſed according to the following meaſures.

Rules for Chriſtian Faſting.

1. Faſting in order to prayer is to be meaſured by the proportions of the times of prayer: that is, it ought to be a totall faſt from all things during the ſolemnity (unleſſe a probable neceſſity intervene.) Thus the Jews eat nothing upon the Sabbath-daies till their great offices were performed, that is, about the ſixth hour: and S. *Peter* uſed it as an argument that the Apoſtles in Pentecoſt were not drunk, becauſe it was but the third hour of the day, of ſuch a day, in which it was not lawful to eat or drink till the ſixth hour: and the Jews were offended at the Diſciples for plucking the ears of corn upon the Sabbath early in the morning, becauſe it was before the time in which by their cuſtoms they eſteemed it lawfull to break their faſt. In imitation of this cuſtom, and in proſecution of the reaſon of it, the Chriſtian Church hath religiouſly

religiously observed fasting before the holy Communion: and the more devout persons (though without any obligation at all) refused to eat or drink till they had finished their morning devotions: and further yet upon daies of publick humiliation, which are designed to be spent wholly in Devotion, and for the averting Gods judgments (if they were imminent) fasting is commanded together with prayer, commanded (I say) by the Church to this end, that the Spirit might be clearer and more Angelical when it is quitted in some proportions from the loads of flesh.

2. Fasting, when it is *in order to Prayer*, must be a total abstinence from all meat, or else an abatement of the quantity: for the help which fasting does to prayer cannot be served by changing flesh into flesh, or milk-meats into dry diet, but by turning much into little, or little into none at all during the time of solemn and extraordinary prayer.

3. Fasting *as it is instrumental to Prayer*, must be attended with other aids of the like virtue and efficacy, such as are removing for the time all worldly care and secular businesses; and therefore our blessed Saviour enfolds these parts within the same caution: [*Take heed lest your hearts be overcharged with surfeiting and drunkenness and the cares of this world, and that day overtake you unawares.*] To which add *alms*; for upon the wings of fasting and alms, holy prayer infallibly mounts up to Heaven. *Jejunium sine eleemosyna, lampas sine oleo.* S. August.

4. When *Fasting is intended to serve the duty of Repentance*, it is then best chosen when

when it is short, sharp and afflictive; that is, *either a total abstinence* from all nourishment (according as we shall appoint, or be appointed) during such a time as is separate for the solemnity and attendance upon the imployment: or if we shall extend our severity beyond the solemn daies, and keep our anger against our sin, as we are to keep our sorrow, that is, alwaies in a readiness, and often to be called upon; *then, to refuse a pleasant morsel*, to abstain from the bread of our desires, and only to take wholsome and lesse pleasing nourishment, vexing our appetite by the refusing a lawful satisfaction, since in its petulancy and luxury it preyed upon an unlawfull.

5. *Fasting designed for repentance* must be ever joyned with an extreme care that we fast from sin: for there is no greater folly or undecency in the world, then to commit that for which I am now judging and condemning my self. This is the best fast, and the other may serve to promote the interest of this, by increasing the disaffection to it, and multiplying arguments against it.

6. *He that fasts for repentance*, must, during that solemnity, abstain from all bodily delights, and the sensuality of all his senses, and his appetites; for a man must not when he mourns in his fast, be merry in his sport; weep at dinner, and laugh all day after; haue a silence in his kitchin, and musick in his chamber; judge the stomack, and feast the other senses. I deny not but a man may in a single instance punish a particular sin with a proper instrument: If a man have offended

in

in his palate, he may chooſe to faſt only; if he have ſinned in ſoftneſs and in his touch, he may chooſe to lie hard, or work hard, and uſe ſharp inflictions: but although this Diſcipline be proper and particular, yet becauſe the ſorrow is of the whole man, no ſenſe muſt rejoice, or be with any ſtudy or purpoſe feaſted and entertained ſoftly. This rule is intended to relate to the ſolemn daies appointed for repentance publickly or privately: beſides which in the whole courſe of our life, even in the midſt of our moſt feſtival and freer joyes we may ſprincle ſome ſingle inſtances, and acts of ſelf-condemning, or punithing: as to refuſe a pleaſant morſel, or a delicious draught with a tacit remembrance of the ſin that now returns to diſpleaſe my ſpirit: and though theſe actions be ſingle, there is no undecency in them, becauſe a man may abate of his ordinary liberty and bold freedom with great prudence, ſo he does it without ſingularity in himſelf, or trouble to others: but he may not abate of his ſolemn ſorrow: *that* may be *caution*; but *this* would be ſoftneſs, effeminacy, and undecency.

7. When *faſting is an act of mortification*, that is, is intended to ſubdue a bodily luſt; as the ſpirit of fornication, or the fondneſs of ſtrong and impatient appetites, it muſt not be a ſudden, ſharp, and violent faſt, but a *ſtate of faſting*, a dyet of faſting, a daily leſſening our portion of meat and drink, and a chooſing ſuch a courſe dyet which may make the leaſt preparation for the luſts of the body. He that faſts three daies without food, will weaken other parts more then the miniſters *Digiuna aſſai chi mal mangia.*

ſters of fornication: and when the meals return as uſually, they alſo will be ſerved aſſoon as any. In the mean time they will be ſupplied and made active by the accidental heat that comes with ſuch violent faſtings: for this is a kind of aërial Devil; the Prince that rules in the air is the Devil of fornication; and he will be as tempting with the windineſs of a violent faſt, as with the fleſh of an ordinary meal. But a daily ſubſtraction of the nouriſhment will introduce a leſſe buſie habit of body, and that will prove the more effectual remedy.

Chi digiuna & altro ben non fa, ſpezza il pane, & alimenta va.

8. faſting alone will not cure this Devil, though it helps much towards it; but it muſt not therefore be neglected, but aſſiſted by all the proper inſtrumentsof remedy againſt this unclean ſpirit; and what it is unable to doe alone, in company with other inſtruments, and Gods bleſſing upon them it may effect.

See Chap.2. Sect.2, & 3.

9. All faſting for whatſoever end it be undertaken, muſt be done without any opinion of the neceſſity of the thing it ſelf, without cenſuring others, with all humility, in order to the proper end; and juſt as a man takes phyſick, of which no man hath reaſon to be proud, and no man thinks it neceſſary, but becauſe he is in ſickneſs, or in danger and diſpoſition to it.

10. All faſts ordained by lawful authority are to be obſerved in order to the ſame purpoſes to which they are enjoyned; and to be accompanied with actions of the ſame nature, juſt as it is in private faſts; for there is no other difference, but that in publick our Superiours chooſe for us, what in private we doe for our ſelves.

11. Faſts

11. Fasts ordained by lawful authority are not to be neglected because alone they cannot doe the thing in order to which they were enjoyned. It may be one day of Humiliation will not obtain the blessing, or alone kill the lust, yet it must not be despised if it can doe any thing towards it. An act of Fasting is an act of self-denial, and though it doe not produce the habit, yet it is a good act.

12. When a principal end why a Fast is publickly prescribed, is obtained by some other instrument in a particular person; as if the spirit of Fornication be cured by the rite of Marriage, or by a gift of chastity, yet that person so eased is not freed from the Fasts of the Church by that alone, if those fasts can prudently serve any other end of Religion, as that of prayer, or repentance, or mortification of some other appetite: for when it is instrumental to any end of the Spirit, it is freed from superstition, and then we must have some other reason to quit us from the Obligation, or that alone will not doe it.

13. When the Fast publickly commanded by reason of some indisposition in the particular person cannot operate to the end of the Commandment, yet the avoiding offence, and the complying with publick order is reason enough to make the obedience to be necessary. For he that is otherwise disobliged (as when the reason of the Law ceases, as to his particular, yet) remains still obliged if he cannot doe otherwise without scandal: but this is an obligation of charity, not of justice.

14. All

14. All fasting is to be used with prudence and charity: for there is no end to which fasting serves, but may be obtained by other instruments, and therefore it must at no hand be made an instrument of scruple, or become an enemy to our health, or be imposed upon persons that are sick or aged, or to whom it is in any sense uncharitable; such as are wearied Travellers; or to whom in the whole kinde of it, it is useless, such as are Women with childe, poor people, and little children. But in these cases the Church hath made provision, and inserted caution into her Laws, and they are to be reduced to practise according to custome, and the sentence of prudent persons, with great latitude, and without niceness and curiosity: having this in our first care, that we secure our virtue, and next that we secure our health, that we may the beter exercise the labours of virtue, lest out of too much austerity we bring our selves to that condition, *that it be necessary to be indulgent to softnesse, ease and extreme tenderness.

* S. Basil: Monast: Constit. cap. 5. Cassian: coll. 21. cap. 22 διὲ per excusa necessitatis eò impingimus, ut voluptatibus serviamus.

15. Let not intemperance be the Prologue or the Epilogue to your fast, lest the fast be so farre from taking off any thing of the sin, that it be an occasion to increase it; and therefore when the fast is done, be carefull that no supervening act of gluttony, or excessive drinking unhallow the religion of the passed day; but eat temperately according to the proportion of other meals, lest gluttony keep either of the gates to abstinence.

Ἀκατάσχετος πλὴν ἡμέρας. Naz.

The

The benefits of Faſting.

He that undertakes to enumerate the benefits of faſting, may in the next page alſo reckon all the benefits of phyſick: for faſting is not to be commended as a duty, but as an inſtrument; and in that ſenſe no Man can reprove it, or undervalue it; but he that knows neither ſpiritual arts, nor ſpiritual neceſſities: but by the doctors of the Church it is called, the nouriſhment of prayer, the reſtraint of luſt, the wings of the ſoul, the diet of Angels, the inſtrument of humility, and ſelf-denial, the purification of the Spirit: and the paleneſs and maigreneſſe of viſage which is conſequent to the daily faſt of great mortifiers, is by Saint *Baſil* ſaid to be the mark in the Forehead which the Angel obſerved, when he ſigned the Saints in the forehead to eſcape the wrath of God. [*The ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul ſhall give thee praiſe and righteouſneſs, O Lord.* Baruch 2. v. 18.

SECT. VI.

Of keeping Feſtivals, and daies holy to the Lord: particularly, the Lords day.

TRue naturall Religion, that which was common to all Nations and Ages did principally relye upon four great propoſitions: 1. That there is one God. 2. That God is nothing of thoſe things which we ſee. 3. That God takes care of all things below & governs all the World. 4. That he is the

Great Creator of all things without himself: and according to these were fram'd the four first precepts of the Decalogue. In the first, the Unitie of the Godhead is expresly affirmed. In the second, his invisibility and immateriality. In the third is affirmed God's government and providence, by avenging them that swear falsly by his Name, by which also his Omniscience is declared. In the fourth Commandement, he proclaims himself the Maker of Heaven and Earth: for in memorie of God's rest from the work of six daies, the seventh was hallowed into a Sabbath: and the keeping it was a confessing GOD to bee the great Maker of Heaven and Earth; and consequently to this, it also was a confession of his goodness, his Omnipotence and his Wisdom, all which were written with a Sun-beam in the great book of the Creature.

So long as the Law of the Sabbath was bound upon God's people, so long GOD would have that to be the solemn manner of confessing these attributes; but when *the Priesthood being changed there was a change also of the Law*, the great dutie remain'd unalterable in changed circumstances. We are eternally bound to confess God Almightie to bee the Maker of Heaven and Earth; but the manner of confessing it is chang'd from a rest or a doing nothing, to a speaking somthing, from a day to a symbol, from a ceremonie to a substance, from a Jewish rite to a Christian dutie: wee profess it in our Creed, wee confess it in our lives, wee describe it by every line of our life, by every action of dutie, by faith

faith, and truſt, and obedience: and wee do alſo upon great reaſon complie with the Jewiſh manner of confeſſing the Creation, ſo far as it is inſtrumental to a real dutie. Wee keep one day in ſeven, and ſo confeſs the manner and circumſtanee of the Creation: and wee reſt alſo that wee may tend holie duties; ſo imitating God's reſt better then the Jew in *Syneſius*, who lay upon his face from evening to evening, and could not by ſtripes or wounds bee raiſed up to ſteer the ſhip in a great ſtorm: God's reſt was not a natural ceſſation: hee who could not labor could not bee ſaid to reſt; but God's reſt is to bee underſtood to bee a beholding and a rejoicing in his work finiſhed: and therefore wee truly repreſent God's reſt, when wee confeſs and rejoice in God's Works and God's glorie.

This the Chriſtian Church does upon every day, but eſpecially upon the Lord's day which ſhe hath ſet apart for this and all other Offices of Religion, being determined to this day, by the Reſurrection of her deareſt Lord, it beeing the firſt day of joy the Church ever had. And now upon the Lord's day wee are not tied to the reſt of the Sabbath, but to all the work of the Sabbath: & wee are to abſtain from bodily labour, not becauſe it is a direct dutie to us as it was to the Jews, but becauſe it is neceſſarie in order to our dutie, that wee attend to the Offices of Religion.

The obſervation of the Lord's daie differs nothing from the obſervation of the Sabbath *in the matter of Religion*, but *in the manner*.

They differ *in the ceremony and external rite*. Reſt with them was the principal: with us it is the acceſſory. They differ *in the office or forms of worſhip*: For they were then to worſhip God as a Creator and a gentle Father: we are to adde to that, *Our Redeemer*, and all his other excellencies and mercies: and though we have more natural and proper reaſon to keep the Lords day then the Sabbath, yet the Jews had a divine Commandement for their day, which we have not for ours: but we have many Commandements to do all that honour to GOD which was intended in the fourth Commandement: and the Apoſtles appointed the firſt day of the week for doing it in ſolemn Aſſemblies; and the manner of worſhipping God, and doing him ſolemn honour and ſervice upon this day, we may beſt obſerve in the following meaſures.

Rules for keeping the Lords day and other Chriſtian feſtivals.

1. When you go about to diſtinguiſh Feſtival daies from common, do it not by leſſening the devotions of ordinary daies, that the common devotion may ſeem bigger upon Feſtivals, but on every day keep your ordinary devotions intire, and enlarge upon the Holy day.

2. Upon *the Lords day* wee muſt abſtain from all ſervile and laborous works, except ſuch which are *matters of neceſſity, of common life, or of great charity*: for theſe are permitted by that authoritie which hath ſeparated the day for holy uſes. The Sabbath of

of the Jewes though consisting principally in rest, and established by God, did yeeld to these. *The labour of Love* and the labours of Religion were not against the reason and the spirit of the Commandement, for which the Letter was decreed, and to which it ought to minister: And therefore much more is it so on the Lords day, where the Letter is wholly turned into Spirit, and there is no Commandement of God, but of spirituall and holy actions. The Priests might kill their beasts and dress them for sacrifice; and Christ though born under the Law, might heal a sick man, and the sick man might carry his bed to witness his recovery, and confess the mercy, and leap and dance to God for joy: and an Ox might be led to water, and an Ass be haled out of a ditch, & a man may take physick, and he may eat meat, and therefore there were of necessity some to prepare and minister it: and the performing these labours did not consist in minutes, and just determined stages, but they had, even then, a reasonable latitude: so onely as to exclude unnecessary labour, or such as did not minister to charity or religion. And therefore this is to be enlarged in the Gospel, whose Sabbath or rest is but a circumstance, and accessory to the principal and spirituall duties: Upon the Christian Sabbath, necessity is to be served first, then charity, & then religion; for this is to give place to charity *in great instances*; and the second to the first *in all*; and in all cases *God is to be worshipped in spirit and in truth*.

3. The Lords day being the remembrance

of a great bleſſing, muſt be a day of joy, feſtivitie, ſpiritual rejoicing and thankſgiving, and therefore it is a proper work of the day to let your devotions ſpend themſelvs in ſinging or reading Pſalms, in recounting the great works of God, in remembring his mercies, in worſhipping his excellencies, in celebrating his attributes, in admiring his perſon, in ſending portions of pleaſant meat to them for whom nothing is provided, and in all the arts and inſtruments of advancing God's glorie, and the reputation of Religion: in which it were a great decencie that a memorial of the reſurrection ſhould be inſerted, that the particular religion of the day bee not ſwallowed up in the general: And of this wee may the more eaſily ſerve our ſelvs by riſing ſeaſonably in the morning to private devotion, and by retiring at the leiſures and ſpaces of the day not imploied in publick offices.

4. Fail not to be preſent at the publick hours and places of praier, entring early and cheerfully, attending reverently and devoutly, abiding patiently during the whole office, piouſly aſſiſting at the praiers, and gladly alſo hearing the Sermon, and at no hand omitting to receive the holy Communion when it is offered (unleſs ſome great reaſon excuſe it) this being the great ſolemnitie of thankſgiving, and a proper work of the day.

5. After the ſolemnities are paſt, and in the intervalls between the morning and evening devotion (as you ſhall finde opportunitie) viſit ſick perſons, reconcile differences, do offices of neighbourhood, inquire into the needs of the poor, eſpecially houſe keep-

ers, relieve them as they ſhall need, and as you are able: for then wee truly rejoice in God, when we make our neighbours, the poor members of Chriſt, rejoice together with us.

6. Whatſoever you are to do your ſelf as neceſſarie, you are to take care that others alſo, who are under your charge, do in their ſtation and manner. Let your ſervants bee called to Church, and all your familie that can be ſpared from neceſſarie and great houſhold miniſteries: thoſe that cannot, let them go by turns, and be ſupplied otherwiſe as well as they may: and provide on theſe daies eſpecially that they be inſtructed in the articles of faith, and neceſſary parts of their dutie.

7. Thoſe who labour hard in the week, muſt bee eaſed upon the Lord's day; ſuch eaſe beeing a great charity & alms: but at no hand muſt they be permitted to uſe any unlawful games, any thing forbidden by the Laws, any thing that is ſcandalous, or any thing that is dangerous, and apt to mingle ſin with it; no games prompting to wantonneſs, to drunkenneſs, to quarrelling, to ridiculous and ſuperſtitious cuſtoms; but let their refreſhments bee innocent, and charitable, and of good report, and not excluſive of the duties of Religion.

8. Beyond theſe bounds becauſe neither God nor man hath paſſed any obligation upon us, wee muſt preſerv our *Chriſtian libertie, and not ſuffer our ſelvs to be intangled with a yoke of bondage*: for even a good action may become a ſnare to us, if we make it an occaſion of ſcruple by a pretence of neceſſity

binding loads upon the conscience not with the bands of God, but of men, and of fancy, or of opinion, or of tyranny. Whatsoever is laid upon us by the hands of man, must be acted and accounted of by the measures of a man; but our best measure is this: He keeps the Lords day best that keeps it with most religion, and with most charitie.

9. What the Church hath done in the article of the resurrection, she hath in som measure done in the other articles of the Nativity, of the Ascention, and of the Descent of the Holy Ghost at Pentecost: and so great blessings deserve an anniversary solemnity, since he is a very unthankful person that does not often record them in the whole year, and esteem them the ground of his hopes, the object of his faith, the comfort of his troubles, and the great effluxes of the divine mercy, greater then all the victories over our temporal enemies, for which all glad persons usually give thanks. And if with great reason the memory of the resurrection does return solemnly every week, it is but reason the other should return once a year. * To which I adde, that the commemoration of the articles of our Creed in solemn daies and offices is a very excellent instrument to convey and imprint the sense and memory of it upon the spirits of the most ignorant person. For as a picture may with more fancie convey a story to a man, then a plain narrative either in word or writing: so a real representment, and an office of remembrance, and a day to declare it, is far more impressive then a picture, or any other art of making and fixing imagery.

10. The

10. The memories of the Saints are precious to God, and therefore they ought alſo to be ſo to us; and ſuch perſons who ſerved God by holy living, induſtrious preaching, and religious dying, ought to have their names preſerved in honour, and God be glorified in them, and their holy doctrines and lives publiſhed and imitated; and we by ſo doing give teſtimony to the article of *the communion of Saints*. But in these caſes as every Church is to be ſparing in the number of daies, ſo alſo ſhould ſhe be temperate in her injunctions, not impoſing them but upon voluntary and unbuſied perſons, without ſnare or burden. But the Holy day is beſt kept by giving God thanks for the excellent perſons, Apoſtles or Martyrs we then remember, and by imitating their lives: this all may do: and they that can alſo keep the ſolemnity, muſt doe that too when it is publikly enjoyned.

The mixt actions of Religion are, 1. Prayer. 2. Alms. 3. Repentance. 4. Receiving the bleſſed Sacrament.

SECT. VII.

Of Prayer.

THere is no greater argument in the world of our ſpiritual danger and unwillingneſs to religion, then the backwardneſs which moſt men have alwaies, and all men have ſometimes to ſay their praiers: ſo weary

of their length, ſo glad when they are done, ſo wittie to excuſe and fruſtrate an opportunitie: and yet all is nothing but a deſiring of God to give us the greateſt and the beſt things wee can need, and which can make us happie: it is a work ſo eaſie, ſo honorable, and to ſo great purpoſe, that in all the inſtances of religion and providence (except onely the incarnation of his Son) God hath not given us a greater argument of his willingneſs to have us ſaved, and of our unwillingneſs to accept it, his goodneſs and our graceleſneſs, his infinite condeſcention, and our careleſneſs and follie, then by rewarding ſo eaſie a duty with ſo great bleſſings.

Motives to Praier.

I cannot ſay any thing beyond this very conſideration and its appendages to invite Chriſtian people to pray often. But wee may conſider: That firſt it is a duty commanded by God & his holie Son. 2. It is an act of grace and higheſt honour that wee duſt and aſhes are admitted to ſpeak to the Eternal God, to run to him as to a Father, to laie open our wants, to complain of our burdens, to explicate our ſcruples, to beg remedie and eaſe, ſupport and counſel, health and ſafety, deliverance and ſalvation: and 3. God hath invited us to it by many gracious promiſes of hearing us. 4. Hee hath appointed his moſt glorious Son to bee the Preſident of Praier, and to make continual interceſſion for us to the throne of Grace. 5. Hee hath appointed an Angel to preſent the Praiers of his ſervants

vants: and 6. Christ unites them to his own, and sanctifies them and makes them effective and prevalent: and 7. Hath put it into the hands of men to rescind or alter all the decrees of God, which are of one kinde (that is, conditional, and concerning our selvs and our final estate, and many instances of our intermedial or temporal) by the power of praiers. 8. And the praiers of men have saved cities and kingdoms from ruine; praier hath raised dead men to life, hath stopped the violence of fire, shut the mouths of wilde beasts, hath altered the course of nature, caused rain in Egypt, and drought in the sea, it made the Sun to go from West to East, and the Moon to stand still, and rocks and mountains to walk, & it cures diseases without physick, and makes physick to do the work of nature, and nature to do the work of grace, and grace to do the work of God, and it does miracles of accident and event: and yet praier that does all this, is of it self nothing but an ascent of the minde to God, a desiring things fit to bee desired, and an expression of this desire to God as wee can, and as becomes us: And our unwillingness to pray, is nothing else but a not desiring what wee ought passionately to long for; or if wee do desire it, it is a chooſing rather to miss our satisfaction and felicitie, then to ask for it.

There is no moe to bee said in this affair, but that wee reduce it to practise according to the following Rules.

Rule

Rules for the practice of Prayer.

1. Wee muſt bee careful that wee never ask any thing of God that is ſinful, or that directly miniſters to ſin: for that is to ask of God to diſhonour himſelf, and to undoe us: we had need conſider what we pray; for before it returns in bleſſing it muſt be join'd with Chriſts interceſſion, and preſented to God: Let us principally ask of God power and aſſiſtances to doe our duty, to glorifie God, to do good works, to live a good life, to die in the fear and favour of God, and eternal life: theſe things God delights to give, and commands that we ſhall ask, and wee may with confidence exſpect to be anſwered graciouſly; for theſe things are promiſed without any reſervation of a ſecret condition: if we ask them, and do our duty towards the obtaining them, we are ſure never to miſs them.

2. Wee may lawfully pray to God for the gifts of the Spirit that miniſter to holy ends, ſuch as are the gift of preaching, the ſpirit of praier, good expreſſion, a ready and unlooſed tongue, good underſtanding, learning, opportunities to publiſh them, &c. with theſe onely reſtraints. 1. That wee cannot be ſo confident of the event of thoſe praiers, as of the former. 2. That we muſt be curious to ſecure our intention in theſe deſires, that we may not ask them to ſerve our own ends, but onely for Gods glorie, and then we ſhall have them, or a bleſſing for deſiring them. In order to ſuch purpoſes our intentions in the firſt deſires cannot bee amiſs; becauſe they

they are able to ſanctifie other things, and therefore cannot be unhallowed themſelves. 3. Wee muſt ſubmit to Gods Will, deſiring him to chooſe our imployment, and to furniſh our perſons as hee ſhall ſee expedient.

3. Whatſoever we may lawfully deſire of temporal things, wee may lawfully ask of God in praier, and we may expect them as they are promiſed. 1. Whatſoever is neceſſary to our life and beeing is promiſed to us; and therefore wee may with certainty expect food and raiment; food to keep us alive; clothing to keep us from nakedneſs and ſhame; ſo long as our life is permitted to us, ſo long all things neceſſary to our life ſhall be miniſtred: wee may be ſecure of maintenance, but not ſecure of life, for that is promiſed, not this: onely concerning food and raiment we are not to make accounts by the meaſure of our deſires, but by the meaſure of our needs. 2. Whatſoever is convenient for us, pleaſant, and modeſtly delectable, we may pray for; ſo we do it. 1. with ſubmiſſion to Gods will. 2. Without impatient deſires. 3. That it be not a trifle and inconſiderable, but a matter ſo grave and concerning, as to bee a fit matter to bee treated on between God and our ſouls. 4. That we ask it not to ſpend upon our luſts, but for ends of juſtice, or charitie, or religion, and that they be imploied with ſobriety.

4. Hee that would pray with effect muſt live with care and piety. For although God

1 John. 3. 31 John 9. 31. Isa 1. 15. & 58. 7. Mal. 3 10. 1 Tim. 2. 8. Psal 4 16. & 66 8.

God gives to ſinners and evil perſons the common bleſſings of life and chance, yet either they want the comfort and bleſſing of thoſe bleſſings, or they become occaſions of ſadder accidents to them, or ſerve to upbraid them in their ingratitude or irreligion: and in all caſes, they are not the effects of praier, or the fruits of promiſe, or inſtances of a fathers love; for they cannot bee expected with confidence, or received without danger, or uſed without a curſe and miſchief in their company. * But as all ſin is an impediment to praier, ſo ſome have a ſpecial indiſpoſition towards acceptation; ſuch are Uncharitableneſs and wrath, Hypocriſie in the preſent action, Pride and Luſt: becauſe theſe by defiling the bodie or the ſpirit, or by contradicting ſome neceſſarie ingredient in praier (ſuch as are Mercie, Humilitie, Puritie, and Sinceritie) do defile the praier, and make it a direct ſin in the circumſtances, or formalitie of the action.

5. All praier muſt bee made with Faith and Hope: that is, wee muſt *certainly believe* wee ſhall receive the grace which *GOD hath commanded us to ask*: and wee muſt *hope* for ſuch things which he hath *permitted us to ask*; and our Hope ſhall not bee vain, though wee miſs what is not abſolutely promiſed, becauſe wee ſhall at leaſt have an equal bleſſing in the denial, as in the grant. And therefore the former conditions muſt firſt bee ſecured; that is, that wee ask things neceſſarie, or at leaſt good and innocent and profitable; and that our perſons bee gracious in the eies of God; or elſe

Mark 11. 24. Jam 5. 6, 7.

elſe what God hath promiſed to our natural needs, hee may in many degrees denie to our perſonal incapacitie; but the thing being ſecur'd, and the perſon diſpos'd, there can bee nō fault at all: for whatſoever elſe remains is on God's part, and that cannot poſſibly fail. But becauſe the things which are not commanded cannot poſſibly bee ſecured (for wee are not ſure they are good in all circumſtances) wee can but hope for ſuch things even after wee have ſecur'd our good intentions. Wee are ſure of a bleſſing, but in what inſtance we are not yet aſſured.

6. Our praiers muſt bee fervent, intenſe, earneſt and importunate when wee praie for things of high concernment and neceſſitie. [*Continuing inſtant in praier: ſtriving in praier: labouring fervently in praier: night and day praying exceedingly: praying alwaies with all praier*] ſo S. *Paul* calls it [*watching unto praier*] ſo S. *Peter*: [*praying earneſtly*] ſo S. *James*: and this is not at all to bee abated in matters ſpiritual, and of dutie: for according as our deſires are, ſo are our praiers; and as our praiers are, ſo ſhall bee the grace; and as that is, ſo ſhall bee the meaſure of glorie. But this admitts of degrees according to the perfection or imperfection of our ſtate of life: but it hath no other meaſures, but ought to bee as great as it can; the bigger the better; wee muſt make no poſitive reſtraints upon it our ſelvs. In other things we are to uſe a bridle: and as wee muſt limit our deſires with ſubmiſſion to Gods will: ſo alſo we muſt limit the importunitie of our praiers by the moderation and

Rom. 12. 18 & 15. 30. Col. 4. 12. 1 Theſ. 3. 10 Epheſ 6. 18. jam 5. 16. 1 Pet. 1. 7.

term

term of our desires. Pray for it as earnestly as you may desire it.

7. Our desires must be lasting, and our praiers frequent, assiduous and continual: not asking for a blessing once and then leaving it; but daily renewing our suits, and exercising our hope, and faith, and patience, and long-suffering, and Religion, and resignation, and self-denial in all the degrees we shall be put to. This circumstance of duty our blessed Saviour taught, saying, [*That men ought alwaies to pray and not to faint*] *Alwaies to pray* signifies the frequent doing of the duty in general: but because we cannot alwaies ask several things, and we also have frequent need of the same things, and those are such as concern our great interest, the precept comes home to this very circumstance; and S. *Paul* calls it, [*praying without ceasing*] and himself in his own case gave a precedent: [*For this cause I besought the Lord thrice.*] And so did our blessed Lord, *he went thrice* to God on the same errand, with the same words in a short space, about half a night; for his time to sollicite his suit was but short: and the *Philippians* were remembred by the Apostle, their spiritual Father, *alwaies in every prayer of his*. And thus we must alwaies pray for the pardon of our sins, for the assistance of Gods grace, for charity, for life eternal, never giving over till we dye: and thus also we pray for supply of great temporal needs in their several proportions: in all cases being curious we do not give over out of weariness, or impatience: For God oftentimes defers to grant our suit, because

Luke 18 1. 22. 1, 36.

1 Thes. 5. 17.

Phil. 1. 4.

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he loves to hear us beg it, & hath a design to give us more then we ask, even a satisfaction of our desires, and a blessing for the very importunity.

8. Let the words of our prayers be pertinent, grave, material, not studiously many, but according to our need, sufficient to express our wants, and to signifie our importunity. God hears us not the sooner for our many words, but much the sooner for an earnest desire, to which let apt and sufficient words minister, be they few, or many, according as it happens. A long praier and a short, differ not in their capacities of being accepted; for both of them take their value according to the fervency of spirit, and the charity of the praier. That praier which is short by reason of an impatient spirit, or dulness, or despite of holy things, or indifferency of desires, is very often criminal, always imperfect; and that praier which is long out of ostentation, or superstition, or a trifling spirit, is as criminal and imperfect as the other in their several instances. This rule relates to private praier. In publick, our devotion is to be measured by the appointed office, and we are to support our spirit with spiritual arts, that our private spirit may be a part of the publick spirit, and be adopted into the society and blessings of the communion of Saints.

9. In all forms of praier mingle petition with thanksgiving, that you may endear the present praier, and the future blessing by returning praise and thanks for what we have already received. This is Saint *Pauls* advice, [*Bee careful for nothing,*

but

but in every thing by prayer and ſupplication with thanksgiving let your requeſts bee made known unto God.]

10. Whatever we beg of God, let us alſo work for it; if the thing be matter of duty, or a conſequent to induſtry. For God loves to bleſs labour and to reward it, but not to ſupport idleneſs. And therefore our bleſſed Saviour in his Sermons joins watchfulneſs with praier: for Gods graces are but aſſiſtances, not new creations of the whole habit in every inſtant, or period of our life. Read Scriptures, and then pray to GOD for underſtanding: pray againſt temptation, but you muſt alſo *reſiſt the Devil*, and then *he will flee from you*. Ask of GOD competency of living, but you muſt alſo *work with your hands, the things that are honeſt, that ye may have to ſupplie in time of need*: We can but do our endeavour, and pray for bleſſing, and then leave the ſucceſs with GOD: and beyond this we cannot deliberate, wee cannot take care; but ſo far we muſt.

οὕτω λέγομεν, κύριε ὁ θεὸς σου μὰ ἄγω τέδ, μισθὸν χάριτος οὐκ ἔχεις, οὐκ ὀφείλει σοι δοῦναι ὁ θεός; ἰδοὺ καὶ τῶν κοσμικῶν ἔργων αἱ μίσθωσις οὐ μὴ ῥήσιν. δημιόζεται μᾶλλον. Arrian. l. 2. c. 36.

To this purpoſe let every man ſtudie his praiers, and read his dutie in his petitions. For the bodie of our praier is the ſumme of our dutie; and as wee ask of God whatſoever we need; ſo we muſt labour for all that we ask. Becauſe it is our dutie, therefore wee muſt pray for Gods grace: but becauſe Gods grace is neceſſarie, and without it we can do nothing, we are ſufficiently taught, that in the proper matter of our religious

ligious praiers, is the juſt matter of our duty: and if wee ſhall turn our praiers into precepts, we ſhall the eaſier turn our hearty deſires into effective practices.

12. In all our praiers we muſt be careful to attend our preſent work, having a preſent minde, not wandring upon impertinent things, not diſtant from our words, much leſs contrary to them: and if our thoughts do at any time wander, and divert upon other objects, bring them back again with prudent and ſevere arts; by all means ſtriving to obtain a diligent, a ſober, an untroubled and a compoſed ſpirit. *Inter ſacra & vota vanas etiam preces aliſtinguere. Tacit.*

13. Let your poſture and geſture of bodie in praiers bee reverent, grave, and humble; according to publick order, or the beſt examples, if it be in publick; if it be in private, either ſtand or kneel, or lie flat upon the ground on your face, in your ordinary and more ſolemn praiers; but in extraordinary, caſual, and ejaculatory praiers, the reverence and devotion of the ſoul, and the lifting up the eies and hands to God with any other poſture not undecent, is uſual and commendable; for we may pray in bed, on horſeback, *every where and at all times*, and in all circumſtances: and it is well if we do ſo; and ſome ſervants have not opportunity to pray ſo often as they would, unleſs they ſupply the appetites of Religion by ſuch accidental devotions. 1 Tim. 2. 8.

14. [*Let prayers and ſupplications, and giving of thanks be made for all men: for Kings and all that are in authoritie: For this is good and acceptable in the ſight of God our Savi-* 1 Tim. 2. 2.

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our.] We who muſt love our Neighbours as our ſelves, muſt alſo pray for them as for our ſelves: with this onely difference; that we may enlarge in our temporal deſires for Kings, and pray for ſecular proſperity to them with more importunity then for our ſelves; becauſe they need more to enable their duty and government, and for the intereſts of Religion and Juſtice. This part of praier is by the Apoſtle called [*Intercession*] in which with ſpecial care we are to remember our Relatives, our Family, our Charge, our Benefactours, our creditours; not forgetting to beg pardon and charity for our Enemies, and protection againſt them.

14. Relye not on a ſingle praier in matters of great concernment: but make it as publick as you can by obtaining of others to pray for you: this being the great bleſſing of the communion of Saints, that a praier united is ſtrong, like a well ordered Army; and God loves to be tied faſt with ſuch cords of love, and conſtrained by a holy violence.

15. Every time that is not ſeaz'd upon by ſome other duty, is ſeaſonable enough for praier; but let it be performed as a ſolemn duty morning and evening, that God may begin and end all our buſineſs, and *the outgoings of the morning and evening may praiſe him*; for ſo we bleſs *God*, and *God* bleſſes us. And yet fail not to finde or make opportunities to worſhip *God* at ſome other times of the day; at leaſt by ejaculations and ſhort addreſſes: more or leſs, longer or ſhorter, ſolemnly or without ſolemnity, privately or publickly, as you can, or are permitted; alwaies

waies remembring, that as every ſin is a degree of danger and unſafety; ſo every pious praier and well-imploied opportunity is a degree of return to hope and pardon.

Cautions for making Vows.

16. A vow to *God* is an act of praier, and a great degree and inſtance of opportunity, and an increaſe of duty by ſome new uncommanded inſtance, or ſome more eminent degree of duty or frequency of action, or earneſtneſs of ſpirit in the ſame. And becauſe it hath pleaſed *God* in all Ages of the World to admit of entercourſe with his ſervants in the matter of vows, it is not ill advice, that we make vows to *God* in ſuch caſes in which we have great need, or great danger. But let it be done according to theſe rules and by theſe cautions.

1. That the matter of the Vow be lawfull. 2. That it be uſeful in order to Religion or Charity. 3. That it be grave, not trifling and impertinent, but great in our proportion of duty towards the bleſſing. 4. That it be in an uncommanded inſtance, that is, that it be *of ſomething*, or *in ſome manner*, or *in ſome degree* to which formerly wee were not formerly obliged, or which we might have omitted without ſinne. 5. That it be done with prudence, that is, that it be ſafe in all the circumſtances of perſon, leſt we beg a bleſſing and fall into a ſnare. 6. That every vow of a new action bee alſo accompanied with

with a new degree and enforcement of our eſſential and unalterable duty: ſuch as was *Jacobs* vow; that (beſides the paiment of a tithe) *God ſhould be his God*: that ſo hee might ſtrengthen his duty to him firſt in eſſentials and precepts; and then in additionals and accidentals. For it is but an ill Tree that ſpends more in leavs and ſuckers and gummes then in fruit: and that thankfulneſs and Religion is beſt, that firſt ſecures duty, and then enlarges in counſels. Therefore let every great praier, and great need, and great danger draw us to GOD nearer by the approach of a pious purpoſe to live more ſtrictly, and let every mercy of GOD anſwering that praier, produce a real performance of it. 7. Let not young beginners in Religion enlarge their hearts and ſtraighten their libertie by vows of long continuance: nor (indeed) any one elſe, without a great experience of himſelf, and of all accidental dangers. Vows of ſingle actions are ſafeſt and proportionable to thoſe ſingle bleſſings ever begg'd in ſuch caſes of ſudden and tranſient importunities. 8. Let no action which is matter of queſtion and diſpute in Religion, ever become the matter of a vow. He vows fooliſhly that promiſes to God to live and die in ſuch an opinion, in an article not neceſſary, nor certain; or that upon confidence of his preſent guide, bindes himſelf for ever to the profeſſion of what he may afterwards more reaſonably contradict, or may finde not to bee uſeful, or not profitable, but of ſome danger, or of no neceſſitie.

Auguſtum nimium non geſſit: dixit Pythag. id eſt, vitæ genus libertatem fallaci nec vinculo temere ipſum adſtringe. Plutarch.

Sic Novatus novitiis ſuæ ſectæ impoſuit ad ſervandam ne quidem ad Catholicos & pœnitentiæ redituros. Euſeb. l. 7. Eccl. hiſt.

If we obſerve the former rules, we ſhall pray piouſly and effectually; but becauſe even this duty hath in it ſome eſpecial temptations, it is neceſſarie that we be armed by ſpecial remedies againſt them. The dangers are 1. Wandring thoughts. 2. Tediouſneſs of ſpirit. Againſt the firſt theſe advices are profitable.

Remedies againſt wandring thoughts in Praier.

If we feel our ſpirits apt to wander in our praiers, and to retire into the World, or to things unprofitable, or vain and impertinent;

1. Uſe praier to bee aſſiſted in praier: pray for the ſpirit of ſupplication, for a ſober, fixed, and recollected ſpirit: and when to this you adde a moral induſtry to be ſteady in your thoughts, whatſoever wandrings after this do return irremediably, are a miſerie of Nature and an imperfection, but no ſin while it is not choriſhed and indulged to.

2. In private it is not amiſs to attempt the cure by reducing your praiers into Collects, and ſhort forms of praier, making voluntary interruptions, and beginning again, that the want of ſpirit and breath may bee ſupplied by the ſhort ſtages and periods.

3. When you have obſerved any conſiderable wandring of your thoughts, binde your ſelf to repeat that praier again with actual attention, or elſe revolve the full ſenſe of it in your ſpirit, and repeat it in all the effect and deſires of it: and poſſibly the tempter may bee driven away with his

his own art, and may ceaſe to interpoſe his trifles, when he perceives they doe but vex the perſon into carefulneſs, and piety: and yet he loſes nothing of his devotion, but doubles the earneſtneſs of his care.

4. If this be not ſeaſonable or opportune, or apt to any Mans circumſtances, yet be ſure with actual attention to ſay a hearty Amen to the whole prayer, with one united deſire, earneſtly begging the graces mentioned in the prayer: for that deſire does the great work of the prayer, and ſecures the bleſſing, if the wandring thoughts were againſt our will, and diſclaimed by contending againſt them.

5. Avoid multiplicity of buſineſſes of the World; and in thoſe that are unavoydable, labour for an evenneſſe and tranquillity of ſpirit, that you may be untroubled & ſmooth in all tempeſts of fortune: for ſo we ſhall better tend Religion, when we are not torn in pieces with the cares of the World, and ſeaſed upon with low affections, paſſions and intereſt.

6. It helps much to attention and actual advertiſement in our prayers, if we ſay our prayers ſilently without the voice, only by the ſpirit. For in mental prayer, if our thoughts wander, we only ſtand ſtill; when our minde returns, we go on again, there is none of the prayer loſt, as it is, if our mouths ſpeak and our hearts wander.

7. To incite you to the uſe of theſe or any other counſels you ſhall meet with, remember that it is a great undecency to deſire of God to hear thoſe prayers, a great part whereof

whereof we doe not hear our ſelves. If they be not worthy of our attention, they are farre more unworthy of Gods.

Signes of tediouſneſſe of ſpirit in our prayers and all actions of religion.

The ſecond temptation in our prayer is a tediouſneſs of ſpirit, or a wearineſs of the imployment: like that of the Jews, who complained that they were weary of the new moons, and their ſouls loathed the frequent return of their Sabbaths: ſo doe very many Chriſtians, who firſt pray without fervour and earneſtneſs of ſpirit: and ſecondly meditate but ſeldom, and that without fruit, or ſenſe, or affection: or thirdly who ſeldom examine their conſciences, and when they doe it, they doe it but ſleepily, ſlightly, without compunction, or hearty purpoſe, or fruits of amendment. 4. They enlarge themſelves in the thoughts and fruition of temporal things, running for comfort to them only in any ſadneſs and misfortune. 5. They love not to frequent the Sacraments, nor any the inſtruments of religion, as ſermons, confeſſions, prayers in publick faſtings, but love eaſe, and a looſe undiſcipli'nd life. 6. They obey not their ſuperiours, but follow their own judgment, when their judgment follows their affections, and their affections follow ſenſe and worldly pleaſures. 7. They neglect or diſſemble, or deferre, or doe not attend to the motions and inclinations to virtue which the Spirit of God puts into their ſoul. 8. They repent them of their vows and holy purpoſes, not becauſe they diſcover any

indiſcretion in them, or intolerable inconvenience, but becauſe they have within them labor, (as the caſe now ſtands to them) diſpleaſure. 9. They content themſelves, with the firſt degrees and neceſſary parts of virtue, and when they are arrived thither, they ſit down, as if they were come to the mountain of the Lord, and care not to proceed on toward perfection. 10. They enquire into all caſes in which it may be lawful to omit a duty, and though they will not do leſs then they are bound to, yet they will do no more then needs muſt; for they do out of fear, and ſelf-love, not out of the love of God, or the ſpirit of holyneſs and zeal. The event of which will be this. He that will do no more then needs muſt, will ſoon be brought to omit ſomething of his duty, and will be apt to believe leſs to be neceſſary then is.

Remedies againſt tediouſneſs of ſpirit.

The Remedies againſt this temptation are theſe.

1. Order your privat devotions ſo, that they become not arguments & cauſes of tediouſneſs by their indiſcreet length; but reduce your words into a narrower compaſs, ſtill keeping all the matter, and what is cut off in the length of your praiers, ſupply in the earneſtneſs of your ſpirit; for ſo nothing is loſt while the words are changed into matter, and length of time into fervencie of devotion. The forms are made not the leſs perfect, and the ſpirit is more, and the ſcruple is remov'd.

2. It is not imprudent if we provide variety of forms of Praier to the ſame purpo-

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ſes, that the change by conſulting with the appetites of fancy, may better entertain the Spirit: and poſſibly we may be pleaſed to recite a hymn, when a collect ſeems flat to us and unpleaſant, and we are willing to ſing rather then to ſay, or to ſing this rather then that: we are certain that variety is delightful, and whether that be natural to us, or an imperfection, yet if it be complied with, it may remove ſome part of the temptation.

3. Break your office and devotion into fragments, and make frequent returnings by ejaculations and abrupt entercourſes with God; for ſo, no length can oppreſs your tenderneſs and ſicklineſs of ſpirit; and by often praying in ſuch manner and in all circumſtances, we ſhall habituate our ſouls to praier, by making it the buſineſs of many leſſer portions of our time: and by thruſting in between all our other imploiments, it will make every thing reliſh of religion, and by degrees turn all into its nature.

4. Learn to abſtract your thoughts and deſires from pleaſures and things of the world. For nothing is a direct cure to this evil, but cutting off all other loves and adherences. Order your affairs ſo, that religion may be propounded to you as a reward, and praier as your defence, and holy actions as your ſecurity, and charity and good works as your treaſure: conſider that all things elſe are ſatisfactions but to the bruiſh part of a man, and that theſe are the refreſhments and reliſhes of that noble part of us by which we are better then beaſts: and

whatsoever other instrumēt, exercise or consideration is of use to take our loves from the world, the same is apt to place them upon God.

5. Doe not seek for deliciousness and sensible consolations in the actions of religion, but only regard the duty and the conscience of it. For although in the beginning of religion most frequently, and at some other tim's irregularly, God complies with our infirmity, and encourages our duty with little overflowings of spiritual joy, and sensible pleasure, and delicacies in prayer, so as we seem to feel some little beam of Heaven and great refreshments from the Spirit of consolation; yet this is not alwaies safe for us to have, neither safe for us to expect and look for: and when we doe, it is apt to make us cool in our enquiries and waitings upon Christ when we want them: It is a running after him, not for the miracles, but for the loaves; not for the wonderfull things of God, and the desires of pleasing him, but for the pleasures of pleasing our selves. And as we must not judge our devotion to be barren or unfruitful when we want the overflowings of joy running over: so neither must we cease for want of them. If our spirits can serve God chooſingly and greedily out of pure conscience of our duty, it is better in it self, and more safe to us.

6. Let him use to soften his spirit with frequent meditation upon sad and dolorous objects, as of death, the terrours of the day of judgment; fearful judgments upon sinners, strange horrid accidents, fear of Gods wrath, the pains of Hell, the unspeakable amaze-

amazements of the damned, the intolerable load of a ſad eternity. For whatſoever creates fear, or makes the ſpirit to dwell in a religious ſadneſs, is apt to entender the ſpirit, and make it devout and plyant to any part of duty. For a great fear, when it is ill managed, is the parent of ſuperſtition; but a diſcreet & well guided fear produces religion.

7. Pray often and you ſhall pray oftner, and when you are accuſtomed to a frequent devotion, it will ſo inſenſibly unite to your nature and affections, that it will become trouble to omit your uſual or appointed prayers: and what you obtain at firſt by doing violence to your inclinations, at laſt will not be leſt without as great unwillingneſs as that by which at firſt it entred. This rule relies not only upon reaſon derived from the nature of habits, which turn into a ſecond nature, and make their actions eaſie, frequent and delightful: but it relies upon a reaſon depending upon the nature & conſtitution of grace, whoſe productions are of the ſame nature with the parent, and increaſes it ſelf, naturally growing from graines to huge trees, from minutes to vaſt proportions, and from moments to Eternity. But be ſure not to omit your uſual prayers without great reaſon, though without ſin it may be done; becauſe after you have omitted ſomething, in a little while you will be paſt the ſcruple of that, and begin to be tempted to leave out more: keep your ſelf up to your uſual forms; you may enlarge when you will; but doe not contract or leſſen them without a very probable reaſon.

8 Let a man frequently and ſeriouſly by imagination place himſelf upon his death-bed and conſider what great joyes he ſhall have for the remembrance of every day well ſpent; and what then he would give that he had ſo ſpent all his dayes: He may gueſſe at it by proportions: for it is certain he ſhall have a joyfull and proſperous night, who hath ſpent his day holily: and he reſignes his ſoul with peace into the hands of God, who hath lived in the peace of God, and the works of religion in his life time. This conſideration is of a real event, it is of a thing that will certainly come to paſs. *It is appointed for all men once to die, and after death comes judgment*; the apprehenſion of which is dreadful, and the preſence of it is intolerable, unleſſe by religion and ſanctity we are diſpos'd for ſo venerable an appearance.

9. To this may be uſeful that we conſider the eaſineſſe of Chriſts yoke, the excellences and ſweetneſſes that are in religion, the peace of conſcience, the joy of the Holy Ghoſt, the rejoycing in God, the ſimplicity & pleaſure of virtue, the intricacy, trouble and buſineſſe of ſin; the bleſſings and health and reward *of that*, the curſes, the ſickneſſes and ſad conſequences *of this*; and that, if we are weary of the labours of religion, we muſt eternally ſit ſtill and do nothing: for whatſoever we do contrary to it, is infinitely more full of labour, care, difficulty, and vexation.

See the Great Exemplar, Part. 3. Diſc. 14. of the eaſineſs of Chriſtian Religion.

10. Conſider this alſo, that tediouſneſſe of ſpirit, is the beginning of the moſt dangerous condition and eſtate in the whole World.

World. For it is a great disposition to the sin against the holy Ghost: it is apt to bring a man to backsliding, and the state of unregeneration, to make him return to his vomit and his sink, and either to make the man impatient, or his condition scrupulous, unsatisfied, irksome and desperate: and *it is better that he had never known the way of godliness, then after the knowledge of it that he should fall away*. There is not in the world a greater signe that the spirit of Reprobation is beginning upon a man, then when he is habitually and constantly, or very frequently, weary, and slights, or loaths holy Offices.

11. The last remedy that preserves the hope of such a man, and can reduce him to the state of zeal and the love of God, is a pungent, sad, and a heavy affliction; not desperate, but recreated with some intervals of kindnesse, or little comforts, or entertained with hopes of deliverance: which condition, if a man shall fall into, by the grace of God he is likely to recover: but if this help him not it is infinite odds but he will *quench the Spirit*.

SECT. VIII.

Of Alms.

LOve is as communicative as fire, as busie, and as active, and it hath four twin Daughters, extreme like each other; and but that the Doctors of the School have done as *Thamars* Midwife did, who bound a Scarlet threed, something to distinguish them, it

would be very hard to call them asunder. Their names are : 1. *Mercy*. 2. *Beneficence*, or well-doing. 3. *Liberality*. And 4. *Almes*; which by a special priviledge hath obtained to be called after the Mothers name, and is commonly called, *Charity*. The first or eldest is seated in the affection, and it is that which all the other must attend. For mercy without Almes is acceptable, when the person is disabled to express outwardly, what he heartily desires. But Almes without Mercy, are like prayers without devotion, or Religion without Humility. 2. *Beneficence*, or well-doing, is a promptness and nobleness of minde, making us to doe offices of curtesie, and humanity to all sorts of persons in their need, or out of their need. 3. *Liberality* is a disposition of minde opposite to covetousness, and consists in the despite and neglect of money upon just occasions, and relates to our friends, children, kindred, servants and other relatives. 4 But *Almes* is a relieving the poor and needy. The first and the last only are duties of Christianity. The second and third are circumstances and adjuncts of these duties : for *Liberality* increases the degree of Almes, making our gift greater ; and *Beneficence* extends it to more persons and orders of Men, spreading it wider. The former makes us sometimes to give more then we are able ; and the latter gives to more then need by the necessity of Beggers, and serves the needs and conveniencies of persons, and supplies circumstances : whereas properly, *Almes* are doles and largesses to the necessitous, and calamitous

calamitous people; ſupplying the neceſſities of Nature, and giving remedies to their miſeries.

Mercy and Almes are the body and ſoul of that charity which we muſt pay toour Neighbours need: and it is a precept which God therefore enjoyned to the World, that the great inequality which he was pleaſed to ſuffer in the poſſeſſions and accidents of Men, might be reduced to ſome temper and evenneſs; and the moſt miſerable perſon might be reconciled to ſome ſenſe and participation of felicity.

Works of mercy, or the ſeveral kinds of corporal Almes.

The works of Mercy are ſo many as the affections of Mercy have objects, or as the World hath kindes of miſery. Men want meat or drink, or clothes, or a houſe, or liberty, or attendance, or a grave. In proportion to theſe, ſeven works are uſually aſſigned to Mercy; and there are ſeven kindes of corporal almes reckoned. 1. To feed the hungry. 2. To give drink to the thirſty. 3. Or clothes to the naked. 4. To redeem Captives. 5. To viſit the ſick. 6. To entertain ſtrangers. 7. To bury the dead. *But many more may be added. Such as are. 8. To give phyſick to ſick perſons. 9. To bring cold and ſtarved people to warmth and to the fire: for ſometimes clothing will not doe it; or this may be done when we cannot doe the other. 10. To lead the blinde in right waies. 11. To lend money. 12. To forgive debts. 13. To remit forfeitures. 14. To mend

Mat. 25. 35.

*Mat. 25. 2 Sam. 2.

high-wayes and bridges. 15. To reduce or guide wandring travellers. 16. To eaſe their labors by accómodating their work with apt inſtruments; or their journey with beaſts of carriage. 17. To deliver the poor from their oppreſſors. 18. To dye for my brother*. 19. To pay maidens dowries, and to procure for them honeſt and chaſt marriages.

* *Nobilis hæc eſſet pietatis rixa duobus,*
Quòd pro fratre meri vellet uterq; prior. Mart.

1 Theſ.5.14. Heb.10.24. *Works of ſpiritual Almes and mercy*, are 1. To teach the ignorant. 2. To counſell doubting perſons 3. To admoniſh ſinners *diligently, prudently, ſeaſonably, and charitably*: To which alſo may be reduced, provoking and encouraging to good works. 4. To comfort the afflicted. 5. To pardon offenders. 6. To ſuffer and ſupport the weak. 7. To pray for all eſtates of men, and for relief to all their neceſſities. To which may be added. 8. To puniſh or correct refractorineſſe. 9. To be gentle and charitable in cenſuring the actions of others. 10. To eſtabliſh the ſcrupulous wavering, and inconſtant ſpirits. 11. To confirm the ſtrong. 12. Not to give ſcandal. 13. To quit a man of his fear. 14.* To redeem maydens from proſtitution and publication of their bodies.

* *Pudlla ſe proſternit ſed ad pedes ejus ferentis ginnatis meæ ne proſtituas hoc eo pacto ſub tam turpi titulo.* Hiſt. Apoll. Tyr.

* *Laudi ducitur apud veteres, ſi quis ſe ipſum vel ex inimicis amicum ſibi reddiderit.*

To both theſe kinds, a third alſo may be added of a mixt nature, partly corporal, and partly ſpiritual: ſuch are, 1. Reconciling enemies.* 2. Erecting publick Schools of Learning. 3. Maintaining Lectures of Divinity

vinity. 4. Erecting Colledges for Religion, and retirement from the noyses and more frequent temptations of the World 5. Finding imployment for unbufied persons, and putting children to honest Trades. For the particulars of Mercy or Almes cannot be narrower then Mens needs are: and the old method of Almes is too narrow to comprize them all; and yet the kinds are too many to be discoursed of particularly: only our blessed Saviour in the precept of *Almes*, uses the instances of *relieving the poor*, and *forgivenesse of injuries*; and by proportion to these, the rest whose duty is plain simple easie and necessary, may be determin'd. But Almes in general are to be dispos'd of according to the following Rules.

Rules for giving Almes.

1. Let no man do almes of that which is none of his own; for of that he is to make restitution; that is due to the owners, not to the poor: for every man hath need of his own, and this is first to be provided for; and then you must think of the needs of the poor. He that gives the poor what is not his own, makes himself a thief, and the poor to be the receivers. This is not to be understood as if it were unlawful for a man that is not able to pay his debts, to give smaller almes to the poor. He may not give such portions as can in any sense more disable him to do justice: but such, which if they were saved could not advance the other duty, may retire to this, and do

S. Greg. 1. 10. Epist.

Præsens miſericordia ne conſerve tur injuſtitia. S. Aug. Prov. 3.9

doe here what they may, ſince in the other duty they cannot doe what they ſhould. But generally Cheaters and Robbers cannot give alms of what they have cheated and robbed, unleſſe they cannot tell the perſons whom they have injured, or the proportions; and in ſuch caſes they are to give thoſe unknown portions to the poor by way of reſtitution, for it is no almes: only God is the ſupreme Lord to whom thoſe eſcheats devolve, and the poor are his Receivers.

2. Of money unjuſtly taken and yet voluntarily parted with, we may and are bound to give almes: ſuch as is money given and taken for falſe witneſſe, bribes, ſimoniacall contracts, becauſe the Receiver hath no right to keep it, nor the Giver any right to recall it, it is unjuſt money, and yet payable to none but the ſupreme Lord (who is the perſon injured) and to his Delegates, that is, the poor. To which I inſert theſe cautions. 1. If the perſon injured by the unjuſt ſentence of a bribed Judge, or by falſe witneſſe, be poor, he is the proper object and boſome to whom the reſtitution is to be made. 2. In caſe of ſimony, the Church to whom the Simony was injurious, is the lap into which the reſtitution is to be powred; and if it be poor and out of repair, the Almes or, Reſtitution (ſhall I call it) are to be paid to it.

Decret: ep. tit de Simonia.

3. There is ſome ſort of gain that hath in it no injuſtice properly ſo called; but it is unlawful and *filthy lucre*: ſuch as is money taken for work done unlawfully upon the

Lords

Lords day, hire taken for disfiguring ones ſelf, and for being profeſſed jeſters, the wages of ſuch as make unjuſt bargains, and of harlots: of this money there is ſome preparation to be made before it be given in Almes. The money is infected with the plague, and muſt paſſe through the fire or the water before it be fit for Almes: the perſon muſt repent and leave the crime, and then miniſter to the poor.

4. He that gives Almes muſt do it in mercy, that is, out of a true ſenſe of the calamity of his brother, firſt feeling it in himſelf in ſome proportion, and then endeavoring to eaſe himſelf and the other of their common calamity. Againſt this rule they offend who give Almes out of cuſtome, or to upbraid the poverty of the other, or to make him mercenary and obliged, or with any unhandſome circumſtances. *Donum nudum eſt niſi conſenſu vertatur. C. de pactis.*

5. He that gives Almes muſt do it with a ſingle eye and heart; that is, without deſignes to get the praiſe of men: and if he ſecures that, he may either give them publickly, or privately: for Chriſt intended only to provide againſt pride and hypocriſie, when he bade Almes to be given in ſecret; it being otherwiſe one of his commandements, *that our light ſhould ſhine before men*: this is more excellent, that is more ſafe. *Qui dedisse beneficium taceat nemo recipit qui accepit.* Senec.

6. To this alſo appertaines, that he who hath done a good turn ſhould ſo forget it as not to ſpeak of it: but he that boaſts it or upbraids it, hath paid himſelf, and loſt the nobleneſſe of the charity.

7. Give Almes with a cheerful heart and coun-

2Cor.9.7. countenance, *not grudgingly or of neceſſity, for God loveth the cheerful giver*; and therefore give quickly when the power is in thy hand, and the need is in thy Neighbour, and thy Neighbour at thy door. He gives twice that relieves ſpeedily.

Luke 6.30. 8. According to thy ability give to all men that need; and in equal needs give firſt to good men, rather then to bad men; and if the needs be unequal do ſo too; provided that the need of the pooreſt be not violent Galat.6.10. or extreme: but if an evil man be in extreme neceſſity, he is to be releived rather then a good man who can tarry longer, and may ſubſiſt without it; and if he be a good man, he will deſire it ſhould be ſo: becauſe himſelf is bound to ſave the life of his brother with doing ſome inconvenience to himſelf: and no difference of virtue or vice, can make the eaſe of one begger equal with the life of another.

9. Give no Alms to vicious perſons, if ſuch Almes will ſupport their ſin: as if they 2Theſ.3.10. will continue in idleneſſe [*if they will not work, neither let them eat*] or if they will ſpend it in * drunkenneſſe, or wantonneſſe: ſuch perſons when they are reduced to very great want, muſt be releived in ſuch proportions, as may not relieve their dying luſt, but may refreſh their faint or dying bodies.

A Cavallo che non porta ſella, biada non ſi crevella.

* *De Mendico male meretur, qui ei dat quod edat, aut quod bibat: Nam & illud quod dat perdit, & illi producit vitam ad miſeriam.* Trin.

10. The beſt objects of charity are poor houſ-keepers that labour hard, and are burdened with many children; or Gentlemen fallen into ſad poverty, eſpecially if by innocent

nocent misfortune (and if their crimes brought them into it, yet they are to be relieved according to the former rule) persecuted persons, widowes, and fatherlesse children, putting them to honest trades or schools of learning: and search into the needs of numerous and meaner families; for there are many persons that have nothing left them but misery and modesty: and towards such we must adde two circumstances of charity. 1. To enquire them out. 2. To convey our relief unto them so as we do not make them ashamed.

Beatus qui intelligit super egenum & pauperem. Psal.

A donare è tenere ingegno bisogno bavere.

11. Give, looking for nothing again, that is, without consideration of future advantages: give to children, to old men, to the unthankful, and the dying, and to those you shall never see again: for else your Alms or curtesy is not charity, but traffick and merchandise: and be sure that you omit not to relieve the needs of your enemie and the injurious; for so possibly you may win him to your self; but do you intend the winning him to God.

12. Trust not your Almes to indermedial, uncertain and under dispensers: by which rule is not only intended the securing your Alms in the right channel; but the humility of your person, and that which the Apostle calls *the labour of love*: and if you converse in Hospitals, and Alms-houses, and minister with your own hand what your heart hath first decreed, you will find your hearts endeared and made familiar with the needs and with the persons of the poor, those excellent images of Christ.

13. What

13. Whatſoever is ſuperflous in thy eſtate is to be diſpenſed in Almes. * *He that hath two coats muſt give to him that hath none*; that is, he that hath beyond his need muſt give that which is beyond it: Only among needs we are to reckon not only what will ſupport our life, but alſo what will maintain the decency of our eſtate and perſon; not only in preſent needs, but in all future neceſſities, and very probable contingences, but no further: we are not obliged beyond this, unleſs we ſee very great, publick and calamitous neceſſities: but yet, if we do extend beyond our meaſures, and give more then we are able, we have the *Philippians* and many holy perſons for our precedent, we have S. *Paul* for our encouragement, we have Chriſt for our Councellour, we have God for our rewarder, and a great treaſure in Heaven for our recompence and reſtitution. But I propound it to the conſideration of all Chriſtian people, that they be not nice and curious, fond and indulgent to themſelves in taking accounts of their perſonal conveniences, and that they make their proportions moderate and eaſy, according to the order and manner of Chriſtianity; and the conſequent will be this, that the poor will more plentifully be relieved, themſelves will be more able to do it, and the duty will be leſſe chargeable, and the owners of eſtates charged with fewer accounts in the ſpending them. It cannot be denied, but in the expences of all liberal and great perſonages many

* ——— *Præmonſtro tibi*
Ut ita te aliorum miſereſcat, ne tui alios miſereat. Trinummus.

things

things might be ſpared : ſome ſuperfluous ſervants, ſome idle meetings, ſome unneceſſary and imprudent feaſts, ſome garments too coſtly, ſome unneceſſary Law-ſuits, ſome vain journeys : and when we are tempted to ſuch needleſs expences, if we ſhall deſcend to moderation, and lay aſide the ſurpluſage, we ſhall finde it with more profit to be laid out upon the poor members of Chriſt, then upon our own with vanity. But this is only intended to be an advice in the manner of doing Almes : for I am not ignorant that great variety of cloathes alwayes have been permitted to Princes and Nobility, and others in their propertion ; and they uſually give thoſe cloathes as rewards to ſervants, and other perſons needful enough, and then they may ſerve their own fancy and their duty too : but it is but reaſon and religion to be careful, that they be given to ſuch only where duty, or prudent liberality, or almes determine them : but in no ſenſe let them do it ſo as to miniſter to vanity, to luxury, to prodigality. The like alſo is to be obſerved in other inſtances. And if we once give our minds to the ſtudy and arts of Almes, we ſhall find wayes enough to make this duty eaſy, profitable, and uſeful.

1. He that plaies at any game muſt reſolve before hand to be indifferent to win or loſe: but if he gives to the poor all that he wins, it is better then to keep it to himſelf : but it were better yet, that he lay by ſo much as he is willing to loſe, and let the game alone, and by giving ſo much Almes, traffick for eternity. That is one way.

2. Another

2. Another is, keeping the faſting dayes of the Church; which if our condition be ſuch as to be able to caſt our accounts, and make abatements for our wanting ſo many meals in the whole year, (which by the old appointment did amount to 153. and ſince moſt of them are fallen into deſuetude, we may make up as many of them as we pleaſe by voluntary faſts) we may from hence find a conſiderable relief for the poor. But if we be not willing ſometimes to faſt that our brother may eat, we ſhould ill die for him. S. *Martin* had given all that he had in the world to the poor, ſave one coate, and that alſo he divided between two beggers. A Father in the mount of *Nitria* was reduced at laſt to the Inventory of one Teſtament, and that book alſo was tempted from him by the needs of one whom he thought poorer then himſelf. Greater yet: S. *Paulinus* ſold himſelf to ſlavery to redeem a yong man for whoſe captivity his Mother wept ſadly; & it is ſaid that S. *Katherine* ſuck't the envenom'd wounds of a villain who had injured her moſt impudently: And I ſhall tell you of a greater charity then all theſe put together: Chriſt gave himſelf to ſhame and death to redeem his enemies from bondage, and death, and Hell.

3. Learn of the frugal man, and only avoid ſordid actions, and turn good husband and change your arts of getting into providence for the poor, and we ſhall ſoon become rich in good works: and why ſhould we not do as much for charity, as for covetouſneſs; for Heaven, as for the fading world; for God and the

the Holy Jesus, as for the needless superfluities of back and belly?

14. In giving alms to beggers and persons of that low rank, it is better to give little to each that we may give to the more, so extending our almes to many persons: but in charities of religion, as building Hospitals, Colleges, and houses for devotion, and in supplying the accidental wants of decayed persons, fallen from great plenty to great necessity, it is better to unite our almes then to disperse them, to make a noble relief or maintenance to one, and to restore him to comfort, then to support only his natural needs, and keep him alive only, unrescued from sad discomforts.

15. The Precept of almes or charity bindes not indefinitely to all the instances and kindes of charity: for he that delights to feed the poor, and spends all his portion that way, is not bound to enter into prisons and redeem captives: but we are obliged by the presence of circumstances, and the special disposition of providence, and the pityableness of an object, to this or that particular act of charity. The eye is the sense of mercy, and the bowels are its organ, and that enkindles pity, and pity produces almes: *when the eye sees what it never saw, the heart will think what it never thought*; but when we have an object present to our eye, then we must pity, for there the providence of God hath fitted our charity with circumstances. He that is in thy sight or in thy Neighbourhood is fallen into the lot of thy charity.

16. If

Luk 11. 2. Acts. 3. 6 *Chi ti da un oſſa non ti vorrebbe mor 18* 2 Cor 8 12 1 P. 1. 22.

16. If thou haſt no money yet thou muſt have mercy, and art bound to pity the poor, and pray for them, and throw thy holy deſires and devotions into the treaſure of the Church: and if thou doeſt what thou art able, be it little or great, corporal or ſpiritual, the charity of almes, or the charity of prayers, a cup of wine or a cup of water, if it be but *love to the brethren*, or a deſire to help all, or any of Chriſts poor, it ſhall be *accepted according to what a man hath, not according to what he hath not*. For *Love* is all this, and all the other Commandments: and it will expreſſe it ſelf where it can, and where it cannot, yet it is *love* ſtill, and it is alſo *ſorrow* that it cannot.

Motives to Charity.

Math. 6. 4. & Math. 13. 12. 33. & 25. 30. Luk. 11. 41. 1 Tim 1.

The motives to this duty are ſuch as holy Scripture hath propounded to us by way of conſideration and propoſition of its excellencies, and conſequent reward. 1. There is no one duty which our bleſſed Saviour did recommend to his Diſciples with ſo repeated an injunction as this of charity and Almes. To which add the words ſpoken by our Lord, *It is better to give then to receive*; and when we conſider how great a bleſſing it is that we beg not from door to door, it is a ready inſtance of our thankfulneſſe to God, for his ſake to relieve them that do. 2. This duty is that alone whereby the future day of judgment ſhall be tranſacted. For nothing but charity and almes is that whereby Chriſt ſhall declare the juſtice and mercy of the eternal ſentence. Martyrdome

tyrdome it ſelf is not there expreſſed, and no otherwiſe involved, but as it is the greateſt charity. 3. Chriſt made himſelf the greateſt and daily example of almes or charity. He went up and down doing good, preaching the Goſpel, and healing all diſeaſes: and God the Father is imitable by us in nothing but in purity and in mercy. 4. Almes given to the poor, redound to the emolument of the Giver both temporal and eternal. 5. They are inſtrumental to the remiſſion of ſins. Our forgiveneſs and mercy to others being made the very rule and proportion of our confidence and hope, and our prayer to be forgiven our ſelves. 6. It is a treaſure in Heaven, it procures friends when we dye. It is reckoned as done to Chriſt whatſoever we doe to our poor brother; and therefore when a poor man begs for Chriſt his ſake, if he have reaſon to ask for Chriſt his ſake, give it him if thou canſt. Now every man hath title to ask for Chriſts ſake, whoſe need is great, and himſelfe unable to cure it, and if the man be a Chriſtian, Whatſoever charity Chriſt will reward, all that is given for Chriſts ſake, and therefore it may be aſked in his name: but every man that uſes that ſacred name for an endearment, hath not a title to it, neither he nor his need. 7. It is one of the wings of prayer, by which it flyes to the throne of grace. 8. It crowns all the works of piety. 9. It cauſes thankſgiving to God on our behalf. 10. And the bowels of the poor bleſſe us, and they pray for us. 11. And that portion of our eſtate, out of which a tenth, or a fifth

Philip. 4. 17. Acts. 10. 4. Heb. 13. 6. Eccleſ. 3. 1. Dan. 4. 27.

or

or a twentieth, or ſome offering to God for religion and the poor goes forth, certainly returns with a greater bleſſing upon all the reſt. It is like the effuſion of oyl by the Sidonian woman; as long as ſhe poures into empty veſſels, it could never ceaſe running: or like the Widows barrel of meal, it conſumes not as long as ſhe fed the Prophet. 12. The ſumme of all is contained in the words of our bleſſed Saviour: *Give almes of ſuch things as you have, and behold all things are clean unto you.* 13. To which may be added, that charity or mercy is the peculiar character of Gods Elect, and a ſigne of predeſtination; which advantage we are taught by S. *Paul*: [*Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindneſſe &c. forbearing one another, and forgiving one another; if any man have a quarrel againſt any.* The reſult of all which we may read in the words of S. *Chryſoſtome*: *To know the art of almes, is greater then to be crowned with the Diadem of Kings. And yet to convert one ſoul is greater then to poure out ten thouſand talents into the baſkets of the poor.*

Nunquam memini me legiſſe malâ morte mortuum qui liberaliter opera charitatis exercuit. S. Hieron. Ep. ad Nepot.

Coloſſ. 3 12.

But becauſe giving almes is an act of the virtue of mercifulneſſe, our endevour muſt be by proper arts to mortifie the parents of unmercifulneſſe, which are 1. Envy, 2. Anger, 3. Covetouſneſſe, in which we may be helped by the following rules or inſtruments.

Remedies

Remedies againſt unmercifulneſſe, and uncharitableneſſe.

1. *Againſt Envy: by way of conſideration.*

Againſt Envy I ſhall uſe the ſame argument I would uſe to perſwade a man from the Fever or the dropſie. 1. Becauſe it is a diſeaſe, it is ſo far from having pleaſure in it, or a temptation to it, that it is full of pain, a great inſtrument of vexation; it eats the fleſh, and dries up the marrow, and makes hollow eyes, and lean cheeks, and a pale face. 2. It is nothing but a direct reſolution never to enter into Heaven by the way of noble pleaſure taken in the good of others. 3. It is moſt contrary to God. 4. And a juſt contrary ſtate to the felicities and actions of Heaven, where every ſtar increaſes the light of the other, and the multitude of gueſts at the ſupper of the Lamb makes the eternal meal more feſtival. 5. It is perfectly the ſtate of Hell, and the paſſion of Devils: for they do nothing but deſpaire in themſelves, *and envy others quiet or ſafety, and yet cannot rejoyce either in their good, or in their evil, although they endeavour to hinder that, and procure this, with all the devices and arts of malice and of a great underſtanding. 6. Envy can ſerve no end in the world; it cannot pleaſe any thing, nor do any thing, nor hinder any thing, but the content and felicity of him that hath it. 7. Envy can never pretend to juſtice, as hatred and uncharitableneſſe ſometimes may: for there may be cauſes of hatred, and

* *Nemo alienæ virtuti invidet qui ſuæ confidit ſuæ.* Cic. contra M. Anth.

and I may have wrong done me, and then hatred hath some pretence, though no just argument: But no man is unjust or injurious for being prosperous or wise. 8. And therefore many men *professe* to hate another, but *no man owns envy*, as being an enmity and displeasure for no cause but goodnesse or felicity: Envious men being like Cantharides and Caterpillars, that delight most to devour ripe & most excellent fruits. 9. It is of all crimes the basest: for malice and anger are appeased with benefits, but envy is exasperated, as envying too fortunate persons both their power and their will to doe good: and never leaves murmuring till the envied person be levelled, and then only the Vultur leaves to eat the liver: for if his Neighbour be made miserable the envious man is apt to be troubled: like him that is so long unbuilding the turrets till all the roof is low or flat, or that the stones fall upon the lower buildings, and doe a mischief that the man repents of.

Homerus Thersitis mores describens, malitiæ summam apposuit.
Pelidæ imprimis erat, at q, inimicus Ulyssi.

2. *Remedies against anger by way of exercise.*

The next enemy to mercifulness and the grace of Almes is anger, against which there are proper instruments both in prudence and religion.

1. Prayer is the great remedy against anger: for it must suppose it in some degree removed before we pray, and then it is the more likely it will be finished when the prayer is done: We must lay aside the act of anger, as a preparatory to prayer, and the curing

ring the habit will be the effect and bleſſing of prayer: ſo that if a man to cure his anger, reſolves to addreſſe himſelf to God by prayer, it is firſt neceſſary that by his own obſervation and diligence he lay the anger aſide, before his prayer can be fit to be preſented; and when we ſo pray, & ſo endevour, we have all the bleſſings of prayer which God hath promiſed to it, to be our ſecurity for ſucceſſe.

2. If Anger ariſes in thy breaſt, inſtantly ſeal up thy lips, and let it not go forth: for like fire when it wants vent, it will ſuppreſſe it ſelf. It is good *in a fever* to have a tender and a ſmooth tongue; but it is better that it be ſo *in anger*; for if it be tough and diſtempered, *there* it is an ill ſign, but *here* it is an ill cauſe. Angry paſſion is a fire, and angry words are like breath to fan them; together they are like ſteel and flint ſending out fire by mutuall colliſion: ſome men will diſcourſe themſelves into paſſion, and if their neighbour be enkindled too, together they flame with rage and violence.

Ira cum pectus rapida occupavit
Fimiles linguæ jubeo cavere
Vana latratus jaculantis. Sappho.
Turbatus ſum & non ſum locutus. Pſal 79.

3. Humility is the moſt excellent naturall cure for anger in the world: for he that by daily conſidering his own infirmites and failings makes the errour of his neighbour or ſervant to be his own caſe, and remembers that he daily needs Gods pardon and his brothers charity, will not be apt to rage at the levities, or misfortunes, or indiſcretions of another; greater then which he conſiders that he is very frequently, and more inexcuſably guilty of.

4 Consider the example of the ever blessed Jesus, who suffered all the contradictions of sinners, and received all affronts and reproaches of malicious, rash and foolish persons, and yet in all them was as dispassionate and gentle as the morning Sun in Autumn: and in this also he propounded himself imitable by us. For if innocence it self did suffer so great injuries and disgraces, it is no great matter for us quietly to receive all the calamities of fortune and indiscretion of servants, and mistakes of friends, and unkindnesses of kindred, and rudenesses of enemies, since we have deserved these and worse, even Hell it self.

5. If we be tempted to anger in the actions of Government and Discipline to our inferiours (in which case anger is permitted so far as it is prudently instrumental all to Government, and onely is a sin when it is excessive and unreasonable, and apt to disturbe our own discourse, or to expresse it self in imprudent words or violent actions) let us propound to our selves the example of God the Father, who at the same time, and with the same tranquillity decreed Heaven & Hell, the joyes of blessed Angels and souls, and the torments of devils and accursed spirits: and at the day of judgment when all the World shall burn under his feet, God shall not be at all inflam'd, or shaken in his essential seat and centre of tranquillity and joy. And if at first the cause seems reasonable, yet defer to execute thy anger till thou mayest better judge. For as *Phocion* told the *Athenians*, who upon the first news of the death of *Alexander* were ready

dy to revolt, Stay a while, for if the King be not dead, your haſte will ruine you; but if he be dead, your ſtay cannot prejudice your affairs, for he wil be dead to morrow as well as to day: ſo if thy ſervant or inferiour deſerve puniſhment, ſtaying till to morrow will not make him innocent; but it may poſſibly preſerve thee ſo, by preventing thy ſtriking a guiltleſſe perſon, or being furious for a trifle.

6. Remove from thy ſelfe all provocations and incentives to anger; eſpecially 1. Games of chance, and great wager. * *Patroclus* killed his friend, the ſon of *Amphidamas* in his rage and ſudden fury, riſing upon a croſſe game at tables. Such alſo are petty curioſities and wordly buſineſſe and carefulneſſe about it; but manage thy ſelf with indifferency, or contempt of thoſe externall things, and do not ſpend a paſſion upon them; for it is more then they are worth. But they that deſire but few things can be croſſed but in a few. 2. In not heaping up with an ambitious or curious prodigality, any very curious or choice Utenſils, Seals, Jewels, Glaſſes, precious ſtones, becauſe thoſe very many accidents which happen in the ſpoiling or loſſe of theſe rarities, is in event, an irreſiſtible cauſe of violent anger. 3. Do not entertain nor ſuffer talebearers: for they abuſe our ears firſt, and then our credulity, and then ſteal our patience, and it may be for a lye; and if it be true, the matter is not conſiderable; or if it be, yet it is pardonable: and we may alwayes eſcape with patience at one of theſe out-lets: either. 1 By not hearing ſlanders or.

* Ἤμελε τὸ ἕτερον βάλε κεφαλῆς ἐπὶ δεξιὰ μαζοῦ
Ἀμφιδάμαντος Πατρόκλου δ' ἐξ ἰθὺς ἄλτο
ἀγορεύσας χαλκοβατής. Iliad. Ψ.

Qui pauca requirunt, non multa excidunt. Plut.

2. By not believing them, or; By not regarding the thing, or 4 By forgiving the person.

4. To this purpose also it may serve well if we choose (as much as we can) to live with peaceable persons, for that prevents the occasions of confusion: and if we live with prudent persons, that will not easily occasion our disturbance. But because these things are not in many mens power, therefore I propound this rather as a felicity then a remedy or a duty; and an art of prevention rather then of cure.

7. Be not inquisitive into the affairs of other men, nor the faults of thy servants, nor the mistakes of thy friends; but what is offered to you, use according to the former rules, but do thou not go out to gather sticks to kindle a fire to burn thine owne house. And add this; if my friend said or did well in that for which I am angry, I am in the fault, not he: But if he did amisse, he is in the misery, not I: for either he was deceived, or he was malitious, and either of them both is all one with a miserable person; and that is an object of pity, not of anger.

8. Use all reasonable discourses to excuse the faults of others, considering that there are many circumstances of time, of person, of accident, of inadvertency, of infrequency, of aptnesse to amend, of sorrow for doing it; and it is well that we take any good in exchange for the evil is done or suffered.

9. Upon the arising of anger instantly enter into a deep consideration of the joyes of Heaven, or the pains of Hell: for *fear and joy* Homer. *are naturally apt to appease this violence.*

10. In

10. In contentions be alwayes paſſive, never active, upon the defenſive, not the aſſaulting part; and then alſo give a gentle anſwer, receiving the furies and indiſcretions of the other like a ſtone into a bed of Moſſe and ſoft compliance; and you ſhall find it ſit down quietly; whereas anger and violence makes the contention loud and long and injurious to both the parties.

11. In the actions of Religion be carefull to temper all thy inſtances with meekneſſe, and the proper inſtruments of it: and if thou beeſt apt to be angry, neither faſt violently, nor entertain the too forward heats of zeal: but *ſecure thy duty*, with conſtant and regular actions, and *a good temper of body* with convenient refreſhments and recreations.

12. If anger riſes ſuddenly and violently, firſt reſtrain it with conſideration, and then let it end in a hearty prayer for him that did the real or ſeeming injury: The former of the two ſtops its growth, and the latter quite kils it; and makes amends for its monſtrous and involuntary birth.

Remedies againſt Anger by way of conſideration.

1. Conſider that Anger is a profeſſed enemy to Counſel, it is a direct ſtorm, in which no man can be heard to ſpeak, or call from without: for if you counſel gently, you are deſpiſed, if you urge it and be vehement, you provoke it more: be carefull therefore to lay up beforehand a great ſtock of reaſon and prudent conſideration

Καὶ μᾶλλον μὲν οὖν φρόνιμον μᾶλλον κρατεῖ
Δυνατὸς δ' ἀρέσκειν τῶν ἐμῶν βελτιόνων

than

that like a beſieged Town you may be provided for, and be defenſible from within, ſince you are not likely to be reliev'd from without. Anger is not to be ſuppreſſed but by ſomething that is as inward as it ſelf, and more habituall: To which purpoſe adde, that 2. Of all paſſions it endevours moſt to make reaſon uſeleſs. 3. That it is an univerſal poyſon, of an infinite object; for no man was ever ſo amorous as to love a Toad, none ſo envious as to repine at the condition of the miſerable, no Man ſo timorous as to fear a dead Bee, but anger is troubled at every thing and every Man, and every accident, and therefore unleſſe it be ſuppreſſed it wil make a Mans condition reſtleſſe. 4. If it proceeds from a great cauſe, it turns to fury; if from a ſmall cauſe, it is peeviſhneſſe, and ſo is alwayes either terrible or ridiculous. 5. It makes a Mans body monſtrous, deformed, and contemptible, the voice horrid, the eyes cruel, the face pale or fiery, the gate fierce, the ſpeech clamorous and loud. 6. It is neither manly nor ingenuous. 7. It proceeds from ſoftneſſe of ſpirit and puſillanimity; which makes that Women are more angry then Men, ſick perſons more then the healthfull, old Men more then yong, unproſperous and calamitous people then the bleſſed and fortunate. 8. It is a paſſion fitter for Flies and Inſects then for perſons profeſſing nobleneſſe and bounty. 9. It is troubleſome not onely to thoſe that ſuffer it, but to them that behold it; there being no greater incivility of entertainment then for the Cooks fault, or

Ὁ δειλὸς τὸν ἄπονον, συμφορᾶς σύμμαχον, βλάβης ἀνάρχην καὶ ἀτιμίας, χλευασμὸν ἀπώλεια, ἐν ᾧ καὶ φθορᾶς ἀρχηγόν. Ariſtot.

* Diſtere quid tenâ poſſes ingratius iſſe.

or the negligence of the ſervants, to be cruel, or outragious, or unpleaſant in the preſence of the gueſts. 10. It makes marriage to be a neceſſary and unavoidable trouble, friendſhips, and ſocieties, and familiarities to be intolerable. 11. It multiplies the evils of drunkenneſſe, and makes the levities of Wine to run into madneſſe. 12. It makes innocent jeſting to be the beginning of Tragedies. 13. It turns friendſhip into hatred; *it makes a Man loſe himſelf, and his reaſon and his argument in diſputation. * It turns the deſires of knowledge into an itch of wrangling. * It addes inſolency to power. * It turns juſtice into cruelty, and judgement into oppreſſion. * It changes diſcipline into tediouſneſſe and hatred of liberal inſtitution. * It makes a proſperous Man to be envyed, and the unfortunate to be unpitied. * It is a confluence of all the irregular paſſions: there is in it envy and ſorrow, fear and ſcorn, pride and prejudice, raſhneſſe and inconſideration, rejoycing in evill and a deſire to inflict it, ſelf-love, impatience and curioſity. * And laſtly, though it be very troubleſome to others, yet it is moſt troubleſome to him that hath it.

In the uſe of theſe arguments and the former exerciſes be diligent to obſerve, leſt in your deſires to ſuppreſſe anger you be paſſionate and angry at your ſelf for being angry; like Phyſicians who give a bitter potion when they intend to eject the bitterneſſe of choler; for this will provoke the perſon and increaſe the paſſion: But placidly and quietly ſet upon the mortification of it; and attempt it firſt for a day; reſolving that day not at all to be angry;

Amaras amaris bilem pharmac. quia evacuant.

gry; and to be watchfull and observant, for a day is no great trouble: but then, after one dayes watchfulnesse it will be as easy to watch two dayes, as at first it was to watch one day; and so you may increase till it becomes easie and habituall.

Only observe that such an anger alone is criminal which is against charity to my self or my neighbour; but anger against sin is a holy zeal, and an effect of love to God & my brother, for whose interest I am passionate, like a concerned person: and if I take care that my anger makes no reflection of scorn or cruelty upon the offender, or of pride and violence and transportation to my self, anger becomes charity and duty: And when one commended *Charilaus* the King of *Sparta*, for a gentle, a Good and a meek Prince, his colleague said well, *How can he be good who is not an enemy even to vitious persons?*

Plutarc. de odio & invidia.

3. *Remedies against Covetousnesse, the third enemy of mercy.*

Covetousnesse is also an enemy to Almes, though not to all the effects of mercifulnesse: but this is to be cured by the proper motives to charity before mentioned, and by the proper rules of justice; which being secured, the arts of getting money are not easily made criminal. To which also we may adde,

1. Covetousnesse makes a man miserable; because riches are not means to make a man happy: and unlesse felicity were to be bought with money, he is a vain person who admires heaps of gold and rich possessions; for what *Hippomachus* said to some person, who com-

commended a tall man as fit to be a Champion in the Olympick games: it is true (said he) if the crown hang so high that the longest arme could reach it: The same we may say concerning riches, they were excellent things, if the richest man were certainly the wisest and the best: but as they are, they are nothing to be wondered at, because they contribute nothing towards felicity: which appeares because some men choose to be miserable that they may be rich, rather then be happy with the expence of money and doing noble things.

Quid refert igitur quantis jumenta fatiget
Porticibus, quanta nemorum vectetur in umbra,
Jugera quot vicina foro, quas emerit ædes?
Nemo malus felix.
Juv. Sat. 4.

2. Riches are useless and unprofitable; for beyond our needs and coveniences nature knows no use of riches; and they say that the Princes of *Italy* when they sup alone, eat out of a single dish, and drink in a plain glasse, and the wife eats without purple: *for nothing is more frugal then the back and belly*, if they be used as they should; but when they would entertain the eyes of strangers, when they are vain and would make a noise, then riches cõe forth to set forth the spectacle, & furnish out *the Comedie of wealth, of vanity*. No man can withal the wealth in the world buy somuch skil as to be a good Luteniſt; he must go the same way that poor people do, he must learn and take pains; much lesse can he buy constancy, or chastity, or courage: nay not somuch as the contempt of riches: and by possessing more then we need, we cannot obtain so much power over our souls, as not to require more: And

Plut.

certainly riches must deliver me from no evill, if the possession of them cannot take away the longing for them. If any man be thirsty, drink cools him. If he be hungry, eating meat satisfies him; and when a man is cold and calls for a warm cloak, he is pleased if you give it him; but you trouble him, if you load him with six or eight cloaks. Nature rests and sits still when she hath her portion; but that which exceeds it, is a trouble and a burden: and therefore in true Philosophy, No man is rich but he that is poor according to the common account: for when God hath satisfied those needs which he made; that is, all that is naturall, whatsoever is beyond it is thirst & a disease, and unlesse it be sent back again in charity or religion, can serve no end but vice or vanity; it can encrease the appetite to represent the man poorer, and full of a new and artificiall, unnaturall need; but it never satisfies the need it makes, or makes the man richer. *No wealth can satisfie the covetous desire of wealth.*

3. Riches are troublesom: but the satisfaction of those appetites which God and Nature hath made are cheap and easie: for who ever paid use-money for bread and onions and water to keep him alive? but when we covet after houses of the frame and design of *Italy*, or long for jewels, or for my next neighbours field, or horses from *Barbary*, or the richest perfumes of *Arabia*, or *Galatian* mules, or fat Eunuchs for our slaves from *Tunis*, or rich coaches from *Naples*, then we can never be satisfied till we have the best thing

E go solicitæ tu causa penia vitæ es, Ber te immaturam mortis admus ter. propert.

thing that is fancied, and all that can be had and all that can be desired, and that we can lust no more: but before we come to the one half of our first wilde desires, we are the bond men of Usurers, and of our worse tyrant appetites, and the tortures of envy and impatience. But I consider that those who drink on still when their thirst is quenched, or eat after they well dined are forced to vomit, not onely their superfluity, but even that which at first was necessary: so those that covet more then they can temperately use, are oftentimes forced to part even with that patrimony which would have supported their persons in freedom and honour, and have satisfied all their reasonable desire.

4. Contentednesse is therefore health because covetousnesse is a direct sicknesse: & it was wel said of *Aristippus* (as *Plutarch* reports him) if any man after much eating and drinking be still unsatisfied, he hath no need of more meat or more drink, but of a Physitian: he more needs to be purged then to be filled; and therefore since covetousnesse cannot be satisfied, it must be cured by emptinesse, and evacuation; The man is without remedy, unlesse he be reduced to the scantling of nature, and the measures of his personall necessity. Give to a poor man a house, and a few cowes, pay his little debt, and set him on work, and he is provided for, and quiet; but when a man enlarges beyond a fair possession and desires another Lordship, you spite him if you let him have it; for by that he is one degree the further off from rest in his desires and satisfaction: and now he

sees,

sees himself in a bigger capacity to a larger fortune; & he shall never find his period, till you begin to take away something of what he hath: for then he will begin to be glad to keep that which is left; but reduce him to natures measures, and there he shall be sure to finde rest: for there no man can desire beyond his belly full, and when he wants that, any one friend or charitable man can cure his poverty; but all the world cannot satisfie his covetousnesse.

5. Covetousnesse is the most phantasticall and contradictory disease in the whole world, and it must therefore be incurable, because it strives against its own cure. No man therefore abstains from meat because he is hungry, nor from wine because he loves it and needs it: but the covetous man does so: for he desires it passionately because he sayes he needs it, and when he hath it, he will need it still, because he dares not use it. He gets cloaths because he cannot be without them; but when he hath them, then he can: as if he needed corn for his granary, and cloaths for his wardrobe, more then for his back and belly. For covetousness pretends to heap much together for fear of want, and yet after all his pains and purchase, he suffers that really which at first he feared vainly; and by not using what he gets he makes that suffering to be actuall, present, & necessary, which in his lowest condition was but future, contingent & possible. It stirs up the desire, and takes away the pleasure of being satisfied. It increases the appetite and will not content it, it swels the *principal* to no purpose, and lessens the *use* to all purposes; disturbing the order of nature,

and

and the designes of God; making *money* not to be the instrument of exchange or charity, nor corn to feed himself or the poor, nor wool to cloath himself or his brother, nor wine to refresh the sadnesse of the afflicted, nor his oyle to make his own countenance cheerfull: but all these to look upon, and to tell over, & to take accounts by & make himself considerable, and wondered at by fools, that while he lives he may be called Rich, and when he dyes may be accounted Miserable, & like the Dish-makers of *China*, may leave a greater heap of dirt for his Nephews, while he himself hath a new lot fallen to him in the portion of *Dives*: But thus the Asse carried wood and sweet herbs to the Baths, but was never washed or perfumed himself: he heaped up sweets for others, while himself was filthy with smoak and ashes. And yet it is considerable; If the man can be content to feed hardly, and labour extremely, and watch carefully, and suffer affronts and disgrace, that he may get money more then he uses in his temperate and just needs, with how much ease might this man be happy? and with how great uneasinesse and trouble does he make himself miserable? For he takes pains to get content, and when he might have it, he lets it go. He might better be content with a vertuous and quiet poverty, then with an artificial, troublesome and vitious: The same diet and a lesse labour would at first make him happy, and for ever after rewardable.

6. The sum of all is that which the Apostle sayes; *Covetousnesse is Idolatry*; that is, it is an admiring money for it self, not for its use;

use; it relyes upon money, and loves it more then it loves God and religion: and *it is the root of all evil*: it teaches men to be cruel and crafty, industrious in evil, full of care and malice: it devours young heirs, and grindes the face of the poor, and undoes those who specially belong to Gods protection, helpless, craftless and innocent people; it inquires into our parents age, and longs for the death of our friends: it makes friendship an art of rapine, and changes a partner into a Vultur, and a companion into a thief; and after all this it is for no good to it self, for it dare not spend those heaps of treasure which it snatched: and men hate Serpents and Basilisks worse then Lyons and Bears; for these kill because they need the prey, but they sting to death and eat not. * And if they pretend all this care and heap for their Heirs, (like the Mice of *Africa* hiding the golden ore in their bowels and refusing to give back the indigested gold till their guts be out) they may remember, that what was unnecessary for themselves, is as unnecessary for their sons; and why cannot they be without it as well as their Fathers who did not use it? and it often happens, that to the sons it becomes an instrument to serve some lust or other; that as the gold was useless to their Fathers, so may the sons be to the publick; fools or prodigals, loads to their Countrey, and the curse & punishmēt of their fathers avarice; & yet all that

*Ἡ φιλοχρημοσύνη μητέρα κακῶν ἅπαντες.
Χρυσὸς ἀεὶ δ' ὅλῳ & ὃς ἂν ἄρχῃ & ἀνθρώποισιν.
Χρυσὸν κακῶν ἀρχηὶ, θεοφθόρε, πάντα χαλέπτει.
Εἰδὲ σε μὴ ὑπαδύσει χρυσὸς πῆμα πολεῖν.
Σὲ γὰρ ἐκπλὴ μὰ χαῖρε, λεπλασίαν ἐφύσιτε,
Ἐχθρὰ ἅπαντα γενέσθαι, ἀδίλφειή τε συνήμιες. Phocylid.

wealth is short of one blessing; but it is a load coming with a curse, & descending from the family of a long derived sin. However the father transmits it to the son, and it may be the son to one more, till a Tyrant, or an Oppressour, or a War, or change of government, or the Usurer, or folly, or an expensive vice makes holes in the bottom of the bag, and the wealth runs out like water, and flies away like a Bird from the hand of a childe.

7. Adde to these the consideration of the advantages of poverty; that it is a state freer from temptation; secure in dangers: but of one trouble; safe under the Divine Providence: cared for in Heaven by a daily ministration, & for whose support God makes every day a new decree: a state of which Christ was pleased to make open profession, and many wise Men daily make vows: that a rich Man is but like a pool to whom the poor run, and first trouble it, and then draw it dry: that he enjoyes no more of it then according to the few and limited needs of a man; he cannot eat like a Wolf or an Elephant: that variety of dainty fare ministers but to sin and sicknesses: that the poor Man feasts oftner then the rich, because every little enlargment is a feast to the poor;

Provocat ut segnes animos rerumque remotas
Ingeniosa viros paulatim explorat egestas.
Claudian.

——— *sed olim*
Prodigis par est in nobilitate Senectus,
Hortulus hic, puteúsque brevis nec reste movendus
In tenues plantas facili diffunditur haustu
Vrve bidentis amans & multi villicus horti,
Unde epulum possit centum dare Pythagoræis.
Est aliquid quocunque loco, quocunque recessu,
Unius dominum sese fecisse lacertæ, Iuven. Sat. 3.

but

but he that feasts every day feasts no day, there being nothing left to which he may beyond his Ordinary extend his appetite: that the rich man sleeps not so soundly as the poor labourer; that his feares are more, and his needs are greater (for who is poorer; he that needs 5l or he that needs 5000?) the poor man hath enough to fill his belly, and the rich hath not enough to fill his eye: that the poor mans wants are easy to be relieved by a common charity, but the needs of rich men cannot be supplied but by Princes; and they are left to the temptation of great vices to make reparation of their needs: and the ambitious labours of men to get great estates is but like the selling of a Fountian to buy a Fever, a parting with content to buy necessity, a purchase of an unhandsome condition at the price of infelicity: that Princes and they that enjoy most of the world, have most of it but in title and supreme rights and reserved priviledges, pepper corns, homages, trifling services and acknowledgements, the real use descending to others to more substantial purposes: These considerations may be useful to the curing of covetousnesse, that the grace of mercifulness enlarging the heart of a man, his hand may not be contracted, but reached out to the poor in almes.

SECT. IX.

Of Repentance.

Repentance of all things in the World makes the greatest change: it changes things in Heaven and Earth; for it changes the

the whole man from ſin to grace, from vitious habits to holy cuſtomes, from unchaſt bodies to Angelical ſoules, from Swine to Philoſophers, from drunkenneſs to ſober counſels; and God himſelf, *with whom is no variableneſſe or ſhadow of change*, is pleaſed by deſcending to our weak underſtandings, to ſay, that he changes alſo upon mans repentance, that he alters his decrees, revokes his ſentence, cancels the bils of accuſation, throwes the Records of ſhame and ſorrow from the Court of Heaven, and lifts up the ſinner from the grave to life, from his priſon to a throne, from Hell and the guilt of eternal torture, to Heaven and to a title to never ceaſing felicities. If we be *bound on earth*, we ſhall *be bound in Heaven*; if we be abſolved here, we ſhall be looſed there; if we repent, God will repent, and not ſend the evil upon us which we have deſerved.

But repentance is a conjugation and ſociety of many duties; and it contains in it all the parts of a holy life, from the time of our returne to the day of our death inclufively; and it hath in it ſome things ſpecially relating to the ſins of our former dayes, which are now to be abolithed by ſpecial arts, and have obliged us to ſpecial labours, and brought in many new neceſſities, and put us into a very great deal of danger; and becauſe it is a duty conſiſting of ſo many parts and ſo much imployment, it alſo requires much time, and leaves a man in the ſame degree of hope of pardon, as is his reſtitution to the ſtate of righteouſneſs & holy living, for which we covenanted in Baptiſm.

For

For we muſt know that there is but one repentance in a mans whole life, if repentance be taken in the proper, and ſtrict Evangelicall Covenant-ſenſe, and not after the ordinary underſtanding of the word: That is, we are but once to change our whole ſtate of life, from the power of the Devill and his intire poſſeſſion, from the ſtate of ſin and death, from the body of corruption, to the life of grace, to the poſſeſſion of Jeſus, to the kingdome of the Goſpel; and this is done in the baptiſme of water, or in the baptiſme, of the ſpirit when the firſt right comes to be verified by Gods grace coming upon us, and by our obedience to the heavenly calling, we working together with God. After this change, if ever wee fall into the contrary ſtate, and be wholly eſtranged from God and Religion, and profeſs our ſelves ſervants of unrighteouſneſs, God hath made no more covenant of reſtitution to us, there is no place left for any more repentance, or intire change of condition, or new birth: a man can be regenerated but once: and ſuch are voluntary, malicious Apoſtates, Witches, obſtinate impenitent perſons, and the like: But if we be overtaken by infirmity, or enter into the marches or borders of this eſtate, and commit a grievous ſin, or ten, or twenty, ſo we be not in the intire poſſeſſion of the Devil, we are for the preſent in a damnable condition, if we dye; but if we live we are in a recoverable condition; for ſo we may repent often: we repent or riſe from death but once, but from ſickneſs many times; and by the grace of God we ſhall be pardoned if

ſo

ſo we repent. But our hopes of pardon are juſt as is the repentance, which if it be timely, hearty, induſtrious and effective, God accepts: not by weighing graines or ſcruples, but by eſtimating the great proportions of our life; a hearty endevour & an effectuil general change ſhall get the pardon; the unavoidable infirmities, and paſt evils, and preſent imperfections, and ſhort interruptions, againſt which we watch, and pray, and ſtrive, being put upon the accounts of the croſſe, and payed for by the holy Jeſus. This is the ſtate and condition of repentance; its parts and actions muſt be valued according to the following rules.

Acts and parts of Repentance.

1. He that repents truly is greatly ſorrowful for his paſt ſins; not with a ſuperficial ſigh or tear, but a pungent afflictive ſorrow; ſuch a ſorrow as hates the ſin ſo much, that the man would chooſe to dye rather then act it any more: This ſorrow is called in Scripture [*a weeping ſorely, a weeping with bitterneſſe of heart, a weeping day and night, a ſorrow of heart, a breaking of the ſpirit, mourning like a dove, and chattering like a ſwallow*:] and we may read the degree and manner of it by the lamentations and ſad accents of the Prophet *Jeremy*, when he wept for the ſins of the nation; by the heart breaking of *David*, when he mourned for his murder and adultery: and the bitter weeping of S. *Peter*, after the ſhameful denying of his Maſter. * The expreſſion of this ſorrow differs according

Ier. 13 17. Ioel 2. 13. Ezek. 27. 31. Iames 4. 9.

according to the temper of the body, the ſex, the age, and circumſtance of action, and the motive of ſorrow, and by many accidental tendernesſes, or maſculine hardneſſes; and the repentance is not to be eſtimated by the tears, but by the grief; and the grief is to be valued not by the ſenſitive trouble, but by the cordial hatred of the ſin and ready actual dereliction of it, and a reſolution and real reſiſting its conſequent temptations. Some people can ſhed tears for nothing, ſome for any thing; but the proper and true effects of a godly ſorrow are; fear of the divine judgements, apprehenſion of Gods diſpleaſure, watchings amd ſtrivings againſt ſin, patiently enduring the croſs of ſorrow (which God ſends as their puniſhment) in accuſation of our ſelves in perpetually begging pardon, in mean and baſe opinions of our ſelves, and in all the natural productions from theſe according to our temper and conſtitution: for if we be apt to weep in other accidents, it is ill if we weep not alſo in the ſorrows of repentance: not, that weeping is of it ſelf a duty, but that ſorrow, if it be as great, will be ſtill expreſſed in as great a manner.

2. Our ſorrow for ſins muſt retain the *proportion* of our ſins, though *not the equality*; we have no particular meaſures of ſins: we know not which is greater, of ſacrilege or Superſtition, Idolatry or Covetouſneſs, Rebellion or Witchcraft; and therefore God ties us not to nice meaſures of ſorrow, but onely that wee keep the general Rules of proportion; that is, that a great ſin have a great grief; a ſmaller crime being to be waſhed off with a leſſer ſhower.

3. Our

3. Our ſorrow for ſins is then beſt accounted of for its degree, when it together with all the penal and afflictive duties of repentance, ſhall have equalled or exceeded the pleaſure we had in commiſſion of the ſin. *Hugo de S. Victor.*

4. True repentance is a puniſhing duty, and acts its ſorrow, and judges and condemns the ſin by voluntary ſubmitting to ſuch ſadneſſes as God ſends on us, or (to prevent the judgement of God) by judging our ſelves, and puniſhing our bodies and our ſpirits by ſuch inſtruments of piety as are troubleſome to the body: ſuch as are, faſting, watching, long prayers, troubleſome poſtures in our prayers, expenſive almes, and all outward acts of humiliation. For he that muſt judge himſelf, muſt condemn himſelf if he be guilty; and if he be condemned he muſt be puniſhed; and if he be ſo judged, it will help to prevent the judgement of the Lord, S. *Paul* inſtructing us in this particular. But I before intimated that the *puniſhing actions* of repentance are onely actions of ſorrow, and therefore are to make up the proportions of it. For our grief may be ſo full of trouble as to outweigh all the burdens of faſts and bodily afflictions, and then the other are the leſs neceſſary; and when they are uſed, the benefit of them is to obtain of God a remiſſion or a leſſening of ſuch temporal judgments which God hath decreed againſt the ſins, as it was in the caſe of *Ahab*: but the ſinner is not by any thing of this reconciled to the eternal favour of God; for as yet, this is but the Introduction to Repentance. 1 Cor. 11. 31.

5. Every

5. Every true penitent is obliged to confeſs his ſins, and to humble himſelf before God for ever: Confeſſion of ſins hath a ſpecial promiſe. *If we confeſſe our ſins, he is faithful and juſt to forgive us our ſins*: meaning that God hath bound himſelf to forgive us if we duly confeſs our ſins, and do all that for which confeſſion was appointed; that is, be aſhamed of them, and own them no more. For, confeſſion of our ſins to God can ſignify nothing of it ſelf in its direct nature: He ſees us when we act them, and keeps a record of them; and we forget them unleſs he reminds us of them by his grace: ſo *that to confeſs them to God does not puniſh us, or make us aſham'd*, but *confeſſion to him, if it proceeds from ſhame and ſorrow, and is an act of humility and ſelf condemnation*, and is a laying open our wounds for cure, then it is a duty God delights in: in all which circumſtances, becauſe we may very much be helped if we take in the aſſiſtance of a ſpiritual Guide; therefore the church of God in all ages hath commended, and in moſt ages enjoyn'd * that we confeſs our ſins, and diſcover the ſtate and condition of our ſouls to ſuch a perſon whom we or our ſuperiours judge fit to help us in ſuch needs. For ſo [*if we confeſſe our ſins one to another*] as S. *James* adviſes, we ſhall obtain the prayers of the holy man whom God and the Church hath appointed ſolemnly to pray for us: and when he knows our needs he can beſt mi-

1 John 1.9.

* Ἀναγκαῖον τοῖς ἀπιστεμένοις τῶν μυστηρίων τῷ θεῷ ἐξομολογήσεως τὰ ἁμαρτήματα. S. Baſil. reg. brev. 228. Concil. Laod c. 2. Concil. Quinifext. c. 102. Tertul. de panit.

niſter

niſter comfort, or reproof, oyl, or Cauſticks, he can more opportunely recommend your particular ſtate to God, he can determine your caſes of conſcience, and judge better for you then you do for your ſelf; and the ſhame of opening ſuch Ulcers may reſtrain your forwardneſs to contract them; and all theſe circumſtances of advantage will do very much towards the forgiveneſs. And this courſe was taken by the new Converts in the dayes of the Apoſtles [*For many that believed, came and confeſſed and ſhewed their deeds.*] And it were well if this duty were practiſed prudently and innocently in order to publick diſcipline; or private comfort and inſtruction: but that it be done to God is a duty, not directly for it ſelf, but for its adjuncts, and the duties that goe with it, or before it, or after it: which duties becauſe they are all to be helped and guided by our Paſtors and Curates of ſouls, he is careful of his eternal intereſt that will not loſe the advantage of uſing a private guide and judge. *He that hideth his ſins ſhall not proſper* [*Non dirigetur*, ſaith the Vulgar Latin] *be ſhall want a guide, but who confeſſeth and forſaketh them ſhall have mercy.* And to this purpoſe *Climacus* reports that diverſe holy perſons in that age did uſe to carry Table-books with them, and in them deſcrib'd an account of all their determinate thoughts, purpoſes, words and actions, in which they had ſuffered infirmity, that by communicating the eſtate of their ſouls they might be inſtructed and guided, and corrected, or incouraged. Acts 19. 18. Prov. 28. 13.

6. True repentance muſt reduce to act all its

its holy purposes, and enter into and run through *the state of holy* **living*, which is contrary to that stateof darknesse in which in times past we walked. † For to resolve to do it, & yet not to do it, is to break our resolution & our faith, to mock God, to falsifie and evacuate all the preceding acts of repentance, & to make our pardō hopeles, & our hope fruitles He that resolves to live well when a danger is upon him, or a violent fear, or when the appetites of Lust are newly satisfied, or newly served, and yet when the temptation comes again, sins again, and then is sorrowfull, and resolves once more against it, and yet fals when the temptation returns, is a vain man, but no true penitent, nor in the state of grace; and if he chance to dye in one of these good moods, is very far from salvaon: for if it be necessary that we resolve to live well, it is necessary we should do so. For resolution is an imperfect act, a term of relation, & signifies nothing but in order to the actions: it is as a faculty is to the act, as Spring is to the Harvest, as Egges are to Birds, as a Relative to its Correspondent, nothing without it. No man therefore can be in the state of grace and actual favour by resolutions & holy purposes; these are but the gate and portal towards pardon: a holy life is the onely perfection of Repentance, and the firm ground upon which we can cast the anchor

*Rom.	6	3. 4. 7. verses
	8	10.
	13	13. 14.
	11	22. 27.
Gal.	5	6. 24.
	6	15.
1 Cor	7	19.
2 Cor.	13	5.
Colos.	1	21. 22. 23.
Heb.	12	1. 14. 16.
	10	16. 22.
2 pet.	1	15.
2 per.	1	4. 9. 10.
	3	11.
1 John.	1	6.
	3	3. 9.
	5	16.

* *Nequam illud verbum, bene vixit, nisi qui bene facit.*
Tribunenus.

of

of hope in the mercies of God through Jesus Christ.

7. No man is to reckon his pardon immediately upon his returns from sin to the beginnings of good life, but is to begin his hopes and degrees of confidence according as sin dyes in him, and grace lives; as the habits of sin lessen, and righteousness grows; according as sin returns but seldom in smaller instances and without choice, and by surprize without deliberation, and is highly disrelished and presently dashed against the Rock Christ Jesus by a holy sorrow and renewed care, and more strict watchfulness. For a holy life being the condition of the Covenant on our part, as we return to God, so God returns to us, and our state returns to the probabilities of pardon.

8. Every man is to work out his salvation with fear and trembling; and after the commission of sins his feares must multiply, because every new sin, and every great declining from the wayes of God is still a degree of new danger, and hath increased Gods anger, and hath made him more uneasie to grant pardon: and when he does grant it, it is upon harder terms both for doing and suffering; that is, we must do more for pardon, and it may be, suffer much more. For we must know that God pardons our sins by parts: as our duty increases, and our care is more prudent and active, so Gods anger decreases: and yet it may be the last sin you committed, made God unalterably resolved to send upon you some

sad judgment. Of the particulars in all cases we are uncertain; and therefore we have reason alwaies to mourn for our sins that have so provoked GOD, and made our condition so full of danger, that it may be, no prayers or tears or duty can alter his sentence concerning some sad judgment upon us. Thus GOD irrevocably decreed to punish the Israelites for Idolatry, although *Moses* prayed for them, and God forgave them in some degree; that is, so that he would not cut them off from being a people; yet he would not forgive them so, but he would visit that their sin upon them: and he did so.

Pardon uncertain, pennance certain, Papist.

9. A true penitent must all the days of his life pray for pardon, and never think the work completed till he dyes; not by any act of his own, by no act of the Church, by no forgiveness by the party injured, by no restitution: these are all instruments of great use and efficacy, & the means by which it is to be done at length; but still the sin lyes at the door ready to return upon us in judgment, and damnation, if we return to it in choice or action: And whether God hath forgiven us or no, we know not, (*a*) and how far, we know not; and all that we have done is not of sufficient work to obtain pardon; therefore still pray, and still be sorrowfull for ever having done it, and for ever watch against it; and then those beginnings of pardon which are working all the way, will at last be perfected in the day of the Lord.

(*a*) *Nemo scit utrum odio an gratia dignus sit, sed tamen omnia incerta pro incertis capienda.*

10. Defer not at all to repent; much lesse [illegible] it off to thy death-bed: It is no

not an easie thing to root out the habits of sin, which a mans whole life hath gathered and confirmed. We find work enough to mortifie one beloved lust, in our very best advantage of strength and time, and before it is so deeply rooted as it must needs be supposed to be at the end of a wicked life: and therefore it will prove impossible when the work is so great, and the strength's so little, when sin is so strong and grace so weak: for they alwayes keep the same proportion of increase and decrease, and as sin growes, grace decayes: so that the more need we have of grace, the lesse at that time we shall have: because the greatness of our sins which makes the need, hath lessened the grace of GOD (which should help us) into nothing. To which adde this consideration; that on a Mans death bed, the day of repentance is past; for repentance being the renewing of a holy life, a living the life of grace, it is a contradiction to say, that a man can live a holy life upon his death-bed: especially, if we consider, that for a sinner to live a holy life must first suppose him to have overcome all his evill habits, and then to have made a purchase of the contrary graces, by the duties of great prudence, watchfulness, self-denyall and severity. *Nothing that is excellent can be wrought suddenly.*

11. After the beginnings of thy recovery, be infinitely fearfull of a relapse, and therefore upon the stock of thy sad experience, observe where thy failings were, and by especiall arts fortifie that faculty, and arm against that temptation. For if all those arguments

which God uſes to us to preſerve our innocence, and thy late danger, and thy fears, and the goodneſs of God making thee once to eſcape, and the ſhame of thy fall, and the ſenſe of thy own weakneſſes will not make thee watchfull againſt a fall, eſpecially knowing how much it coſts a man to be reſtored, it will be infinitely more dangerous if ever thou falleſt again, not onely for fear God ſhould no more accept thee to pardon; but even thy own hopes will be made more deſperate, and thy impatience greater; and thy ſhame turn to impudence, and thy own will be more eſtranged, violent, and refractory, and *thy latter end will be worſe then thy beginning*. To which adde this conſideration: That thy ſin which was formerly in a good way of being pardoned, wil not onely return upon thee with all its own loads, but with the baſeneſs of unthankfulneſſe, and thou wilt be ſet as far back from Heaven as ever; and all thy former labours and fears, and watchings and agonies will be reckoned for nothing, but as arguments to upbraid thy folly, who when thou hadſt ſet one foot in Heaven, didſt pull that back and carry both to Hell.

Motives to Repentance.

I ſhall uſe no other arguments to move a ſinner to repentance, but to tell him unleſs he does he ſhall certainly periſh; and if he does repent timely and intirely, that is, live a holy life, he ſhall be forgiven and be ſaved: But yet I deſire that this conſideration be enlarged with ſome great circumſtances; and let us remember;

1. That

1. That to admit mankind to repentance and pardon was a favour greater then ever God gave to the angels and devils: for they were never admitted to the condition of second thoughts: Christ never groaned one groan for them; He never ſufferedone ſtripe, nor one affront, nor ſhed one drop of blood to reſtore them to hopes of bleſſedneſs after their firſt failings. But this he did for us, he paid the ſcore of our ſins, only that we might be admitted to repent, and that this repentance might be effectuall to the great purpoſes of felicity and ſalvation.

2. Conſider that as it coſt Chriſt many milions of prayers and groans, and ſighs, ſo he is now at this inſtant and hath been for theſe 1600 years night & day inceſſantly praying for grace to us that we may repent, and for pardon when we doe, and for degrees of pardon beyond the capacities of our infirmities, and the merit of our ſorrows & amendment, and this prayer he will continue till his ſecond coming; *for he ever liveth to make interceſſion for us*, and that we may know what it is in behalf of which he intercedes, S. *Paul* tels us his deſigne [*We are Embaſſadours for Chriſt, as though he did beſeech you by us, we pray you in Chriſts ſtead to be reconciled to God*; & what Chriſt prayes us to do, he prayes to God that we may do; that which he deſires of us as his ſervants, he deſires of God who is the fountain of the grace and powers unto us, and without whoſe aſſiſtance we can do nothing. Hebr. 7.25. 2 Cor. 5.20.

3. That ever we ſhould repent, was ſo coſtly a purchaſe, and ſo great a concernment, &c

ſo high a favour, & the event is eſteemed by God himſelf ſo great an excellency, that our bleſſed Saviour tels us, *there ſhall be joy in Heaven over one ſinner that repenteth*: meaning that when Chriſt ſhall be glorified, and at the right hand of his Father make interceſſion for us, praying for our repentance; the converſion and repentance of every ſinner is part of Chriſts glorification; it is the anſwering of his prayers, it is a portion of his reward in which he does eſſentially glory by the joyes of his glorified humanity. This is the joy of our Lord himſelf directly, not of the Angels, ſave only by reflexion: The joy (ſaid our bleſſed Saviour) ſhall be *in the preſence* of the Angels; they ſhall ſee the glory of the Lord, the anſwering of his prayers, the ſatisfaction of his deſires, and the reward of his ſufferings, in the repentance and conſequent pardon of a ſinner. For therefore he once ſuffered, and for that reaſon he rejoyces for ever: and therefore when a penitent ſinner comes to receive the effect and full conſummation of his pardon, it is called [*an entring into the joy of our Lord*] that is, a partaking of that joy which Chriſt received at our converſion and enjoyned ever ſince.

Luk. 15. 7.

4. Adde to this that the rewards of Heaven are ſo great and glorious, & Chriſts burden is ſo light, his yoke is ſo eaſie, that it is a ſhameleſs impudence to expect ſo great glories at a leſs rate then ſo little a ſervice; at a lower rate then a holy life. It coſt the heart-blood of the Son of God to obtain Heaven for us upon that condition; and who ſhall dye again to get Heaven for us upon eaſier terms?

for

terms? what would you do, if God ſhould command you to kill your eldeſt ſon, or to work in the mines for a thouſand yeirs together, or to faſt all thy life time with bread & water; were not Heaven a very great bargain even after all this? And when God requires nothing of us, but to live ſoberly, juſtly and godly (which things in themſelves are to a man a very great felicity, and neceſſary to our preſent well being) ſhall we think this to be an intolerable burden, and that Heaven is too little a purchaſe at that price? and that God in meer juſtice will take a deathbed ſigh or groan, and a few unprofitable teares and promiſes in exchange for all our duty?

If theſe motives joyned together with our own intereſt, even as much as felicity, and the ſight of God, & the avoyding the intolerable pains of Hell, and many intermedial judgements comes to, will not move us to leave the 1. The filthineſſe, and 2. The trouble, and 3. The uneaſineſs, and 4. The unreaſonableneſs of ſin, and turn to God, there is no more to be ſaid, we muſt periſh in our folly.

SECT. X.

Of Preparation to, and the manner how to receive the holy Sacrament of the Lords Supper.

THe celebration of the holy Sacrament is the great myſteriouſneſs of the Chriſtian religion, and ſucceeds to the moſt ſolemn rite of naturall and Judaicall religion, the Law of ſacrificing. For God ſpared mankinde, and took the ſacrifice of beaſts together with our

ſolemn prayers for an inſtrument of expiation But theſe could not purifie the ſoul from ſin, but were typical of the ſacrifice of ſomething that could. But nothing could do this, but either the offering of all that ſinned, that every man ſhould be the *anathema* or *devoted thing*, or elſe by ſome one of the ſame capacity, who by ſome ſuperadded excellency might in his own perſonal ſufferings have a value great enough to ſatisfie for all the whole kinde of ſinning perſons. This the Son of God JESUS CHRIST, God and man undertook, and finiſhed by a Sacrifice of himſelf upon the Altar of the Croſs.

2. This Sacrifice, becauſe it was perfect, could be but one, and that once; but becauſe the needs of the world ſhould laſt as long as the world it ſelf, it was neceſſary that there ſhould be a perpetuall miniſtery eſtabliſhed, whereby this one ſufficient ſacrifice ſhould become eternally effectuall to the ſeverall new ariſing needs of all the world who ſhould deſire it, or in any ſenſe be capable of it.

3. To this end Chriſt was *made a Prieſt for ever*: he was initiated or conſecrated on the croſs, and there began his Prieſthood, which was to laſt till his coming to judgment. It began on earth, but was to laſt and be officiated in Heaven, where he ſits perpetually, repreſenting and exhibiting to the Father that great effective ſacrifice (which he offered on the croſs) to eternall and never failing purpoſes.

4. As Chriſt is pleaſed to repreſent to his Father that great Sacrifice as a means of atonement

tonement and expiation for all mankinde, & with ſpeciall purpoſes and intendment for all the elect, all that ſerve him in holineſs: ſo he hath appointed that the ſame miniſtery ſhall be done upon earth too, in our manner, and according to our proportion; and therefore hath conſtituted and ſeparated an order of men who by *ſhewing forth the Lords death* by Sacramentall repreſentation may pray unto God after the ſame manner that our Lord and high-Prieſt does, that is, offer to God and repreſent in this ſolemn prayer ad Sacrament, Chriſt as already offered, ſo ſending up a gracious inſtrument whereby our prayers may for his ſake and in the ſame manner of interceſſion be offered up to God in our behalf, and for all them for whom we pray to all theſe purpoſes for which Chriſt dyed.

5. As the miniſters of the Sacrament do in a Sacramental manner preſent to God the ſacrifice of the croſs, by being imitators of Chriſts interceſſion; ſo the people are ſacrificers too in their manner; for beſides that, by ſaying *Amen*, they joyn in the act of him that miniſters, and make it alſo to be their own: ſo when they eat and drink the conſecrated and bleſſed Elements worthily, they receive Chriſt within them, and therefore may alſo offer him to God, while in their ſacrifice of obedience and thankſgiving they preſent themſelves to God with Chriſt whom they have ſpiritually received, that is, themſelves with that which will make them gracious and acceptable. The offering their bodies and ſouls and ſervices to God in

him, and *by him*, and *with him*, who is his Fathers *Wel-beloved, and in whom he is well pleased*, cannot but be accepted to all the purposes of blessing, grace, and glory.*

**Nosti tempora tu Jovis serени.*
Cùm fulget placidus, fronte vultu
Quo nil supplicibus solet negare. Martial: Ep: l, 5 6.

6. This is the sum of the greatest mystery of our Religion: it is the copy of the passion, and the ministration of the great mystery of our Redemption; and therefore whatsoever intitles us to the general priviledges of Christs passion, all this is necessary by way of disposition to the celebration of the Sacrament of his passion: because this celebration is our manner of applying or using it. The particulars of which preparation are represented in the following rules.

Vasa para ad rem Divinam. Plaut. in cap. Act. 4. sc. 1.

1. No man must dare to approach to the holy Sacrament of the Lords Supper if he be in a state of any one sin, that is, unless he have entred into the state of repentance, that is, of sorrow and amendment; least it be said concerning him, as it was concerning *Judas*, the hand of him that betraid me is with me on the Table: and he that receiveth Christ into an impure soul or body, first turns his most excellent nourishment into poyson, and then feeds upon it.

2. Every communicant must first have examined himself, that is, tried the condition & state of his soul, searched out the secret ulcers, enquired out its weaknesses and indiscretions, and all those aptnesses where it is exposed to temptation, that by finding out its diseases he may finde a cure, and by discove-

ring

ring its aptneſſes he may ſecure his preſent purpoſes of future amendment, and may be armed againſt dangers and temptations.

3. This examination muſt be a mans own act, and inquiſition into his life; but then alſo it ſhould lead a man on to run to thoſe whom the Great Phyſician of our ſouls Chriſt Jeſus hath appointed to miniſter phiſick to our diſeaſes: that in all dangers and great accidents we may be aſſiſted for comfort and remedy, for medicine and caution,

4. In this affair let no man deceive himſelf and againſt ſuch a time which publick Authority hath appointed for us to receive the Sacrament, weep for his ſins by way of ſolemnity and ceremony, and ſtill retain the affection: but he that comes to this feaſt muſt have on the wedding garment, that is, he muſt have, *put on Jeſus Chriſt*, and he muſt have, *put off the old man with his affections and luſts*; and he muſt *be wholly conformed to Chriſt in the image of his minde*: For then we have put on Chriſt, when our ſouls are cloathed with his righteouſneſs, when every faculty of our ſoul is proportioned and veſted according to the pattern of Chriſts life. And therefore a man muſt not leap from his laſt nights Surfet, and Bath, and then communicate: but when he hath begun the work of God effectually, and made ſome progreſs in repentance, and hath walked ſome ſtages & periods in the wayes of godlineſſe, then let him come to him that is to miniſter it, and having made known the ſtate of his ſoul, he is to be admitted: but to receive it into an unhallowed ſoul and body, is to receive the

duſt of the Tabernacle in the waters of jealouſie; it will make the belly to ſwell, and the thigh to rot: it will not convey Chriſt to us, but the Devill will enter and dwell there, till with it he returns to his dwelling of torment. Remember alwaies that after a great ſin or after a habit of ſins, a man is not ſoon made clean; and no unclean thing muſt come to this Feaſt. It is not the preparation of two or three dayes that can render a perſon capable of this banquet: For in this feaſt, all Chriſt, and Chriſts paſſion, and all his graces, the bleſſings and effects of his ſufferings are conveyed: nothing can fit us for this, but what can unite us to Chriſt, and obtain of him to preſent our needs to his heavenly Father: this Sacrament can no otherwiſe be celebrated but upon the ſame terms on which we may hope for pardon and Heaven it ſelf.

5. When we have this generall and indiſpenſably neceſſary preparation, we are to make our ſouls more adorn'd and trimm'd up with circumſtances of pious actions, and ſpeciall devotions, ſetting apart ſome portion of our time immediately before the day of ſolemnity according as our great occaſions will permit; and this time is ſpecially to be ſpent in actions of repentance, confeſſion of our ſins, renewing our purpoſes of holy living, praying for pardon of our failings, and for thoſe graces which may prevent the like ſadneſſes for the time to come; meditation upon the paſſion, upon the infinite love of God expreſſed in ſo great myſterious manners of redemption; and indefinitely

finitely in all acts of virtue which may build our souls up into a Temple fit for the reception of Christ himself and the inhabitation of the holy Spirit.

6. The celebration of the holy Sacrament being the most solemn prayer, joyned with the most effectuall instrument of its acceptance, must suppose us in the love of God and in charity with all the World: and therefore we must before every Communion especially, remember what differences or jealousies are between us and any one else; and recompose all disunions, and cause right understandings between each other; offering to satisfie whom we have injur'd, and to forgive them who have injur'd us, without thoughts of resuming the quarrel when the solemnity is over; for that is but to rake the embers in light and phantastick ashes: it must be quenched, and a holy flame enkindled: no fires must be at all, but the fires of love and zeal: and the altar of incense will send up a sweet perfume, and make atonement for us.

7. When the day of the feast is come, lay aside all cares and impertinencies of the World, and remember that this is thy *Souls day*; a day of traffique and entercourse with Heaven. Arise early in the morning. 1. Give God thanks for the approach of so great a blessing. 2. Confess thy own unworthiness to admit so Divine a Guest. 3. Then remember and deplore thy sins which have made thee so unworthy. 4. Then confess Gods goodness and take sanctuary there, and upon him place thy hopes.

hopes, 5. And invite him to thee with renewed acts of love, of holy desire, of hatred of his enemy, sin. 6. Make oblation of thy self wholy to be disposed by him, to the obedience of him, to his providence and possession, and pray him to enter, and dwell there for ever: And after this with joy and holy fear, and the forwardness of love, address thy self to the receiving of *him*, to whom & by whom, and for whom, all faiths and all hope, and all love in the whole Catholick Church, both in Heaven and Earth is designed; *him*, whom Kings and Queens, and whole Kingdomes are in love with, and count it the greatest honour in the World, that their Crowns and Scepters are laid at his holy feet.

8. When the holy man stands at the *Table of blessing* and ministers the rite of consecration, then do as the Angels do, who behold and love, and wonder, that the Son of *God* should become food to the souls of his servants; that he who cannot suffer any change of *blessening*, should be broken into pieces, & enter into the body to support and nourish the spirit, and yet at the same time remain in Heaven while he descends to thee upon Earth; that he who hath essentiall felicity should become miserable and dye for thee and then give himself to thee for ever to redeem thee from sin and misery; that by his wounds he should procure health to thee, by his affronts he should entitle thee to glory, by his death he should bring thee to life, and by becoming a [illegible] he should make thee *partaker of the Divine nature*. These are such glories

glories that although they are made ſo obvious that each eye may behold them, yet they are alſo ſodeep, that no thought can fathome them: But ſo it hath pleaſed him to make theſe myſteries to be *ſenſible*, becauſe the excellency and depth of the mercy is *not intelligible*; that while we are raviſhed and comprehended within the infiniteneſs of ſo vaſt and myſterious a mercy, yet we may be as ſure of it, as of that thing we ſee and feel, & ſmell and taſte; but yet is ſo great, that we cannot underſtand it.

9. Theſe holy myſteries are offered to our ſenſes, but not to be placed under our feet; they are ſenſible, but not common: and therefore as the weakneſs of the Elements adds wonder to the excellency of the Sacrament: ſo let our reverence and venerable uſages of them adde honour to the Elements, and acknowledge the glory of the myſterie, and the Divinity of the mercy. Let us receive the conſecrated Elements with all devotion, and humility of body and ſpirit; and do this honour to it, that it be the firſt food we eat, and the firſt beverage we drink that day, unleſs it be in caſe of ſickneſs, or other great neceſſity: and that your body and ſoul both be prepared to its reception with abſtinence from ſecular pleaſures, that you may better have attended faſtings and preparatory prayers. For if ever it be ſeaſonable to obſerve the counſell of Saint *Paul*, that married perſons by conſent ſhould abſtain for a time that they may attend to ſolemn Religion, it is now. It was not by Saint *Paul* nor the after ages of the Church called a duty ſo

Diſcedite ab armis, Quis tuis beſtemâ gaudia meſſe Venus.

to

to do, but it is moſt reaſonable, that the more ſolemn actions of Religion ſhould be attended to without the mixture of any thing that may diſcompoſe the minde, and make it more ſecular, or leſs religious.

10. In the act of receiving, exerciſe acts of Faith with much confidence and reſignation, believing it not to be common bread and wine, but holy in their uſe, holy in their ſignification, holy in their change, and holy in their effect, and believe if thou art a worthy Communicant thou doſt as verily receive Chriſts body and blood to all effects and purpoſes of the ſpirit, as thou doeſt receive the bleſſed elements into thy mouth; that thou putteſt thy finger to his hand, and thy hand into his ſide, and thy lips into his fontinel of blood, ſucking life from his heart: and yet if thou doeſt communicate unworthily, thou eateſt and drinkeſt Chriſt to thy danger, and death and deſtruction. Diſpute not concerning the ſecret of the myſtery, and the nicety of the manner of Chriſts preſence: it is ſufficient to thee that Chriſt ſhall be preſent to thy ſoul, as an inſtrument of grace, a pledge of the reſurrection, as the earneſt of glory and immortality, and a meanes of many intermediall bleſſings, even all ſuch as are neceſſary for thee, and are in order to thy ſalvation: and to make all this good to thee, there is nothing neceſſary on thy part but a holy life, and a true belief of all the ſayings of Chriſt; amongſt which, indefinitely aſſent to the words of inſtitution, and beleive that Chriſt in the holy Sacrament gives thee his body and his blood.

Crucibaremur, ſanguinem ſigimus, & inter ipſa Redemptoris noſtri vulnera figimus linguam. Cyprian. de Cœna Dom.

blood. He that believes not this is not a Christian; He that believes so much, needs not to enquire further, nor to intangle his faith by disbelieving his sense.

11. Fail not this solemnity according to the custom of pious & devout people to make an offering to God for the uses of religion & the poor, according to thy ability. For when Christ feasts his body, let us also feast our fellow members who have right to the same promises, and are partakers of the same Sacrament, and partners of the same hope, and cared for under the same providence, and descended from the same common parents, and whose Father God is, and Christ is their Elder brother. If thou chancest to communicate where this holy custom is not observed publickly, supply that want by thy private charity, but offer it to God at his holy Table, at least by thy private designing it there.

11. When you have received, pray and give thanks. Pray for all estates of men: for they also have an interest in the body of Christ whereof they are members: and you in conjunction with Christ (whom then you have received) are more fit to pray for them in that advantage, and in the celebration of that holy sacrifice which then is Sacramentally represented to GOD, * Give thanks for the passion of our dearest Lord: remember all its parts, and all the instruments of your Redemption; and beg of GOD that by a holy perseverance in well doing you may from shadows passe on to substances; from eating his body to seeing his face; from the Typicall, Sacramentall, and Transient,

to

to the Reall, and Eternall Supper of the Lambe.

13. After the ſolemnity is done, let Chriſt dwell in your hearts by faith, and love, and obedience, and conformity to his life and death; as you have taken CHRIST *into you*, ſo *put CHRIST on you*, and conform every faculty of your ſoul & body to his holy image and perfection. Remember that now Chriſt is all one with you; and therefore when you are to do an action, conſider how Chriſt did, or would do the like, and do you imitate his example, and tranſcribe his copy, and underſtand all his commandments, and chooſe all that he propounded, and deſire his promiſes, & fear his threatnings, and marry his loves and hatreds, and contract all friendſhips; for then you do every day communicate; eſpecially when Chriſt thus dwels in you, and you in Chriſt, growing up towards *a perfect man in Chriſt Jeſus*.

14. Do not inſtantly upon your return from Church, return alſo to the world, and ſecular thoughts and imployments; but let the remaining parts of that day be like a *poſt-Communion* or an *after-office*, entertaining your bleſſed Lord with all the careſſes and ſweetneſs of love and colloquies, and entercourſes of duty and affection, acquainting him with all your needs, and revealing to him all your ſecrets, and opening all your infirmities; and as the affairs of your perſon or imployment call you off, ſo retire again with often ejaculations and acts of entertainment to your beloved Gueſt.

The effects and benefits of worthy communicating.

When I ſaid that the ſacrifice of the croſs which Chriſt offered for all the ſins and all the needs of the world is repreſented to God by the miniſter in the Sacrament, and offered up in prayer and Sacramental memory, after the maner that Chriſt himſelf intercedes for us in Heaven (ſo far as his glorious Prieſthood is imitable by his Miniſters on earth) I muſt of neceſſity alſo mean, that all the benefits of that ſacrifice are then conveyed to all that communicate worthily: But if we deſcend to particulars; Then and there the Church is nouriſhed in her faith, ſtrengthned in her hope, enlarged in her bowels with an increaſing charity: there all the members of Chriſt are joyned with each other, and all to Chriſt their head; and we again renew the covenant with God in Jeſus Chriſt, and God ſeals his part, and we promiſe for ours, and Chriſt unites both, and the holy Ghoſt ſignes both in the collation of thoſe graces which we then pray for, and exerciſe and receive all at once: there our bodies are nouriſhed with the ſignes, and our ſouls with the myſtery: our bodies receive into them the ſeed of an immortall nature, & our ſouls are joyned with him, who is the firſt fruits of the reſurrection and never can dye: and if we deſire any thing elſe and need it, here it is to be prayed for, here to be hoped for, here to be received; Long life and health, and recovery from ſickneſs, and competent ſupport and maintenance, and peace, and deliverance from our enemies, and content, and patience,

patience, and joy, and ſanctified riches, or a cheerfull poverty & liberty, and whatſoever elſe is a bleſſing, was purchaſed for us by Chriſt in his death and reſurrection, and in his interceſſion in Heaven: and this Sacrament being that to our particulars, which the great myſteries are in themſelves, and by deſigne to all the world, if we receive worthily we ſhall receive any of thoſe bleſſings, according as God ſhall chooſe for us; and he will not onely chooſe with more wiſdom, but alſo with more affection then we can for our ſelves.

After all this, it is adviſed by the Guides of ſouls wiſe men and pious, that all perſons ſhould commũicate veryoften, even as often as they can without excuſes or delayes: Every thing that puts us from ſo holy an imployment when we are moved to it, being either a ſin or an imperfection; an infirmity or indevotion, and an unactiveneſs of Spirit. All Chriſtian people muſt come: They indeed that are in the ſtate of ſin muſt not come ſo, but yet they muſt come: Firſt they muſt quit their ſtate of death, and then partake of the bread of life. They that are at enmity with their neighbours muſt come, that is no excuſe for their not coming; onely they muſt not bring their enmity along with them, but leave it, and then come. They that have variety of ſecular imployments muſt come; only they muſt leave their ſecular thoughts and affections behind them, and then come and converſe with God. 'If any man be well 'grown in grace he muſt needs come, becauſe 'he is excellently diſpoſed to ſo holy a feaſt: 'but

L'Eveſque de Geneve introd: a la vie devote.

'but he that is but in the infancy of piety had
'need to come that ſo he may grow in grace.
'The ſtrong muſt come leſt they become
'weak, and the weak that they may become
'ſtrong. The ſick muſt come to be cured;
'the healthfull to be preſerved. They that
'have leiſure muſt come becauſe they have no
'excuſe: They that have no leiſure muſt come
'hither, that by ſo excellent religion they
'may ſanctifie their buſineſs. The penitent
ſinners muſt come, that they may be juſtified:
and *they that are juſtified, that they may be
juſtified ſtill.* They that have fears and great
reverence to theſe myſteries, and think no
preparation to be ſufficient muſt receive, that
they may learn how to receive thee more
worthily: and they that have a leſs degree of
reverence, 'muſt come often to have it
'heightned: that as thoſe Creatures that live
'amongſt the ſnowes of the Mountains turn
'white with their food and converſation
'with ſuch perpetual whitenesſes: ſo our
ſouls may be transformed into the ſimilitude
and union with Chriſt by our perpetual feed-
ing on him, and converſation, not onely in his
Courts, but in his very heart, and moſt ſe-
cret affections, and incomparable purities.

Prayers for all ſorts of Men and all neceſſi-ties; relating to the ſeverall parts of the vertue of Religion.

A Prayer for the Graces of Faith, Hope, Charity.

O Lord God of infinite mercy, of infinite excellency, who haſt ſent thy holy Son into

into the world to redeem us from an intolerable misery, and to teach us a holy religion, and to forgive us an infinite debt: give me thy holy Spirit, that my understanding and all my faculties may be so resigned to the discipline and doctrine of my Lord, that I may be prepared in mind and will to dye for the testimony of Jesus, and to suffer any affliction or calamity that shall offer to hinder my duty, or tempt me to shame or sin, or apostasie: and let my faith be the parent of a good life, a strong shield to repell the fiery darts of the Devil, and the Author of a holy hope, of modest desires, of confidence in God, and of a never failing charity to thee my God, and to all the world, that I may never have my portion with the unbelievers, or uncharitable, and desperate persons; but may be supported by the strengths of faith in all temptations, and may be refreshed with the comforts of a holy hope in all my sorrows, and may bear the burden of the Lord, and the infirmities of my neighbour by the support of charity, that the yoak of Jesus may become easie to me, and my love may do all the miracles of grace, till from grace it swell to glory, from earth to heaven, from duty to reward, from the imperfections of a beginning and little growing love, it may arrive to the consummation of an eternall & never ceasing charity, through Jesus Christ the Son of thy love, the Anchor of our hope, and the Author and finisher of our faith, to whom with thee, O Lord God, Father of Heaven and Earth, and with thy holy Spirit be all glory, and love, and obedience, and dominion now and for ever. *Amen.*

Acts

Acts of love by way of prayer and ejaculation: to be used in private.

O God thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is, to see thy power and thy glory so as I have seen thee in the sanctuary: because thy loving kindness is better then life, my lips shall praise thee. *Psal.* 63. 1.

I am ready not only to be bound, but to dye for the name of the Lord Jesus. *Acts.* 23. 2.

How amiable are thy tabernacles thou Lord of Hosts: my soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God: Blessed are they that dwell in thy house, they will still be praising thee. *Psal.* 84. 3.

O blessed Jesu, thou art worthy of all adoration, and all honour, and all love: Thou art the Wonderfull, the Counsellor, the mighty God, the Everlasting Father, the Prince of peace, of thy government and peace there shall be no end, thou art the brightness of thy Fathers glory, the expres image of his person, the appointed Heir of all things: Thou upholdest all things by the word of thy power: Thou didst by thy self purg our sins: Thou art set on the right hand of the Majesty on high: Thou art made better then the Angels, thou hast by inheritance obtained a more excellent name then they. Thou, O dearest Jesus, art the head of the Church, the beginning and the first-born from the dead, in all things thou hast the preheminence, and it pleased the Father that in thee should all fulness dwell. Kingdomes are in love with thee 4.

thee: Kings lay their Crowns and Scepters at thy feet, and Queens are thy handmaids, and waſh the feet of thy ſervants.

A Prayer to be ſaid in any affliction, as death of children, of husband or wife, in great poverty, in impriſonment, in a ſad and diſconſolate ſpirit, and in temptations to deſpair.

O Eternall God, Father of Mercies and God of all comfort, with much mercy look upon the ſadneſſes and ſorrows of thy ſervant. My ſins lye heavy upon me, and preſs me ſore, and there is no health in my bones by reaſon of thy diſpleaſure and my ſin. The waters are gone over me, and I ſtick faſt in the deep mire, and my miſeries are without comfort, becauſe they are puniſhments of my ſin: and I am ſo evill and unworthy a perſon, that though I have great deſires, yet I have no diſpoſitions or worthineſs towards receiving comfort. My ſins have cauſed my ſorrow, and my ſorrow does not cure my ſins: and unleſs for thy own ſake, and meerly becauſe thou art good, thou ſhalt pity me and relieve me, I am as much without remedy, as now I am without comfort. Lord pity me; Lord let thy grace refreſh my ſpirit. Let thy comforts ſupport me, thy mercy pardon me, and never let my portion be amongſt hopeleſs and accurſed ſpirits; for thou art good and gracious; and I throw my ſelf upon thy mercy. Let me never let my hold go, and do thou with me what ſeems good in thy own eyes: I cannot ſuffer more then I have deſerved: and yet I can need no relief ſo great

great as thy mercy is: for thou art infinitely more merciſull then I can be miſerable: and thy mercy which is above all thy own works muſt needs be far above all my ſin and al my miſery. Deareſt Jeſus, let me truſt in thee for ever, and let me never be confounded, *Amen.*

Ejaculations and ſhort meditations to be uſed in time of ſickneſs and ſorrow, or danger of Death.

HEar my Prayer, O Lord, and let my crying come unto thee. ✶ Hide not thy face from me in the time of my trouble, incline thine ear unto me when I call: O hear me & that right ſoon. For my dayes are conſumed like ſmoak, and my bones are burnt up as it were a firebrand. My heart is ſmitten down and withered like graſs; ſo that I forget to eat my bread: and that becauſe of thine indignation and wrath: for thou haſt taken me up and caſt me down. * Thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. There is no health in my fleſh becauſe of thy diſpleaſure: neither is there any reſt in my bones by reaſon of my ſin. ✶ My wicked eſtates are gone over my head, and are a ſore burden too heavy for me to bear. But I will confeſs my wickedneſs, and be ſorry for my ſin. O correct me not in thy indignation, neither chaſten me in thy diſpleaſure. Lord be merciſull unto me, heal my ſoul, for I have ſinned againſt thee.

Have mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences. O remember not the ſins and offences of my youth: but according to thy mercy think

thou upon me, O Lord for thy goodneſs. * Waſh me thoroughly from my wickedneſs: and cleanſe me from my ſin. * Make me a clean heart, O God, and renew a right ſpirit within me. * Caſt me not away from thy preſence, from thy all-hallowing and life-giving preſence: and take not thy holy Spirit, thy ſanctifying, thy guiding, thy comforting, thy ſupporting, and confirming Spirit from me.

O God, thou art my God for ever and ever: thou ſhalt be my guide unto death.

3. * Lord comfort me now that I lye ſick upon my bed: make thou my bed in all my ſickneſs. * O deliver my ſoul from the place of Hell: and do thou receive me. * My heart is diſquieted within me, and the fear of death is fallen upon me. * behold thou haſt made my dayes as it were a ſpan long, and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity. * When thou with rebukes doeſt chaſten man for ſin, thou makeſt his beauty to conſume away like a moth fretting a garment: every man therefore is but vanity. And now Lord what is my hope? truly my hope is even in thee. * Hear my prayer, O Lord, and with thine ears conſider my calling, hold not thy peace at my tears. * Take this plague away from me: I am conſumed by the means of thy heavy hand. * I am a ſtranger with thee and a ſojourner, as all my fathers were. * O ſpare me a little that I may recover my ſtrength before I go hence and be no more ſeen. * My ſoul cleaveth unto the duſt: O quicken me according to thy word. * And when the ſnares of death compaſs me round about:

about: let not the pains of hell take hold upon me.

An Act of Faith concerning resurrection and the day of judgment, to be said by sick persons or meditated.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, though my reins be consumed within me. *Job.* 19.

God shall come and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him: he shall call the heaven from above, and the earth, that he may judge his people. * O blessed Jesu, thou art my judge and thou art my Advocate: have mercy upon me in the houre of my death, and in the day of judgment.

See *John* 5.28. and 1 *Thessal.* 4.15.

Short Prayers to be said by sick persons.

O Holy Jesus, thou art a mercifull High-Priest and touched with the sense of our infirmities; thou knowest the sharpness of my sickness, and the weakness of my person. The clouds are gathered about me, and thou hast covered me with thy storm: My understanding hath not such apprehension of things as formerly: Lord let thy mercy support me, thy spirit guide me, and lead me through the valley of this death safely; that I may pass it patiently, holily, with perfect resignation, and

let me rejoyce in the Lord, in the hopes of pardon, in the expectation of glory, in the ſenſe of thy mercies, in the refreſhments of thy ſpirit, in a victory over all temptations.

Thou haſt promiſed to be with us in tribulation. Lord, my ſoul is troubled, and my body is weak, and my hope is in thee, and my enemies are buſie and mighty, now make good thy holy promiſe. Now O holy Jeſus, now let thy hand of grace be upon me: reſtrain my ghoſtly enemies, and give me all ſorts of ſpirituall aſſiſtances: Lord remember thy ſervant in the day when thou bindeſt up thy Jewels.

O take from me all tediouſneſs of Spirit, all impatience and unquietneſs: let me poſſeſſe my ſoul in patience, and reſign my ſoul and body into thy hands, as into the hands of a faithfull Creator, and a bleſſed Redeemer.

O holy Jeſu, thou didſt dye for us; by thy ſad, pungent and intollerable pains which thou enduredſt for me, have pity on me, and eaſe my pain, or increaſe my patience. Lay on me no more then thou ſhalt enable me to bear. I have deſerv'd it all and more, and infinitely more. Lord I am weak and ignorant, timerous and inconſtant, and I fear leſt ſomething ſhould happen that may diſcompoſe the ſtate of my ſoul, that may diſpleaſe thee: Do what thou wilt with me, ſo thou doeſt but preſerve me in thy fear and favour. Thou knoweſt that it is my great fear, but let thy ſpirit ſecure, that nothing may be able to ſeparate me from the love of God in Jeſus Chriſt; then ſmite me here, that thou mayeſt ſpare

me

me for ever: and yet O Lord ſmite me friendly: for thou knoweſt my infirmities. Into thy hands I commend my ſpirit, for thou haſt redeemed me, O Lord, thou God of truth. Come holy Spirit, help me in this conflict. Come Lord Jeſus, come quickly.

Let the Sick man often meditate upon theſe following promiſes and gracious words of God.

My help cometh of the Lord who preſerveth them that are true of heart. *Pſal.*7.11.

And all they that know thy Name will put their truſt in thee: for thou Lord haſt never failed them that ſeek thee, *Pſal.*9.10.

O how plentifull is thy goodneſs which thou haſt laid up for them that fear thee, and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men! *Pſal.*31.

Behold, the eye of the Lord is upon them that feare him, and upon them that put their truſt in his mercy, to deliver their ſouls from death, *Pſal.*33.

The Lord is nigh unto them that are of a contrite heart; and will ſave ſuch as are of an humble ſpirit, *Pſal.*34.17.

Thou Lord ſhalt ſave both man and beaſt: how excellent is thy mercy, O God! and the children of men ſhall put their truſt under the ſhadow of thy wings, *Pſal.*36.7.

They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them to drink of thy pleaſures as out of the rivers. *v.*8.

For with thee is the well of life: and in thy light we ſhall ſee light, *v.*9.

Commit thy way unto the Lord, and put thy truſt in him, and he ſhall bring it to paſſe, *Pſ.* 37. 5.

But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble, *v.* 40

So that a man ſhall ſay, verily there is a reward for the righteous: doubtleſs there is a God that judgeth the earth, *Pſal.* 58. 10.

Bleſſed is the man whom thou chooſeſt and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple, *Pſal.* 65. 4.

They that ſow in tears ſhall reap in joy, *Pſal.* 126. 6.

It is written, I will never leave thee nor forſake thee, *Heb.* 13. 5.

The Prayer of faith ſhall ſave the ſick: and the Lord ſhall raiſe him up: and if he have committed ſins they ſhall be forgiven, *Jam.* 5. 15.

Come and let us return unto the Lord: for he hath torn, and he will heal us, he hath ſmitten, and he will bind us up, *Hoſ.* 6. 1.

If we ſin we have an Advocate with the Father Jeſus Chriſt the righteous, and he is the propitiation for our ſins, 1 *John* 2. 2.

If we confeſs our ſins he is faithfull and righteous to forgive us our ſins, and to cleanſe us from all unrighteouſneſs, 1 *John* 1. 9. He that forgives ſhall be forgiven, *Luke* 6. 37.

And this is the confidence that we have in him that if we ask any thing according to his will he heareth us, 1 *John* 5. 14. And ye know that he was manifeſted to take away our ſins, 1 *John* 3. 5. If

If ye being evill know to give good things to your children, how much more ſhall your Father which is in Heaven give good things to them that ask him? *Matth.* 7. 11.

This is a faithfull ſaying and worthy of all acceptation, that Jeſus Chriſt came into the World to ſave ſinners. He that hath given us his Son, how ſhould not he with him give us all things elſe?

Acts of hope to be uſed by ſick perſons, after a pious life.

1. I Am perſwaded that neither death nor life, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate me from the love of God which is in Chriſt Jeſus our Lord, *Rom.* 8. 38.

2. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day, and not to me onely, but unto all them alſo that love his appearing, 2 *Tim.* 4. 7.

3. Bleſſed be the God, even the Father of our Lord Jeſus Chriſt, the Father of mercies and the God of all comforts, who comforts us in all tribulation, 2 *Cor.* 1. 3.

A prayer to be ſaid in behalf of a ſick or dying perſon.

O Lord God, there is no number of thy dayes, nor of thy mercies; and the ſins and ſorrows of thy ſervant alſo are multipli-

ed. Lord look upon him with much mercy and pity, forgive him all his ſinnes, comfort his ſorrows, eaſe his pain, ſatisfie his doubts, relieve his fears, inſtruct his ignorances, ſtrengthen his underſtanding, take from him all diſorders of ſpirit, weakneſs and abuſe of fancy: Reſtrain the malice and power of the ſpirits of darkneſs; and ſuffer him to be injured neither by his ghoſtly enemies, nor his own infirmities; and let a holy and a juſt peace, the peace of God, be within his conſcience.

Lord preſerve his ſenſes till the laſt of his time, ſtrengthen his faith, confirm his hope, and give him a never ceaſing charity to thee our God, and to all the world: ſtir up in him a great and proportionable contrition for all the evills he hath done, and give him a juſt meaſure of patience for all he ſuffers: give him prudence, memory, and conſideration, rightly to ſtate the accounts of his ſoul, and do thou reminde him of all his duty, that when it ſhall pleaſe thee that his ſoul goes out from the priſon of his body, it may be received by Angels, and preſerved from the ſurprize of evil ſpirits, and from the horrors and amazements of new and ſtranger Regions; and be laid up in the boſom of our Lord, till at the day of thy ſecond coming it ſhall be reunited to the body, which is now to be layed down in weakneſs and diſhonour, but we humbly beg, may then be raiſed up with glory and power for ever to live and to behold the face of God in the glories of the Lord Jeſus, who is our hope, our reſurrection, and our life,

the

the light of our eyes and the joy of our ſouls, our bleſſed and ever glorious Redeemer. *Amen.*

Hither the ſick perſons may draw in, and uſe the acts of ſeveral vertues reſperſed in the ſeveral parts of this book, the ſeveral Letanies, viz. of repentance, of the paſſion, and the ſingle prayers, according to his preſent needs.

A Prayer to be ſaid in a ſtorm at Sea.

O My God, thou didſt create the Earth and the Sea for thy glory and the uſe of man, and doeſt daily ſhew wonders in the deep: look upon the danger and fear of thy ſervant: my ſins have taken hold upon me, and without the ſupporting arm of thy mercy I cannot look up; but my truſt is in thee. Do thou O Lord, rebuke the Sea, and make it calm; for to thee the windes and the ſea obey: let not the waters ſwallow me up, but let thy Spirit, the Spirit of gentleneſs and mercy move upon the waters: Be thou reconciled unto thy ſervants, and then the face of the waters will be ſmooth. I fear that my ſins make me like *Jonas* the cauſe of the tempeſt. Caſt out all my ſins, and throw not thy ſervants away from thy preſence and from the land of the living into the depths where all things are forgotten: But if it be thy will that we ſhall go down into the waters, Lord receive my ſoul into thy holy hands, and preſerve it in mercy and ſafety till the day of reſtitution of all things: and be pleaſed to unite my death to the death of thy Son; and re-

accept of it ſo united as a puniſhment for all my ſins, that thou mayeſt forget all thine anger, and blot my ſins out of thy book, and write my ſoul there for Jeſus Chriſt his ſake, our deareſt Lord and moſt mighty Redeemer. *Amen.*

Then make an act of reſignation, thus.

TO God pertain the iſſues of life and death. It is the Lord, Let him do what ſeemeth good in his own eyes. Thy will be done in earth as it is in Heaven.

Recite Pſalm 107. and 130.

A form of a vow to be made in this or the like danger.

IF the Lord will be gracious and hear the Prayer of his ſervant, and bring me ſafe to ſhore, then I will praiſe him ſecretly and publickly, and pay unto the uſes of charity [or Religion] [then name the ſum you deſigne for holy uſes] O my God my goods are nothing unto thee: I will alſo be thy ſervant all the dayes of my life, and remember this mercy and my preſent purpoſes and live more to Gods glory, and with a ſtricter duty: And do thou pleaſe to accept this vow as an inſtance of my importunity, and the greatneſs of my needs, and be thou graciouſly moved to pity and deliver me. *Amen.*

This form alſo may be uſed in praying for a bleſſing on an enterprize; and may be inſtanced in actions of devotion as well as of charity.

A prayer before a journey.

OAlmighty God who filleſt all things with thy preſence, and art a God afar off as well

well as neer at hand : thou didſt ſend thy Angel to bleſs *Jacob* in his journey, and didſt lead the children of *Iſrael* through the Red Sea, making it a wall on the right hand and on the left : be pleaſed to let thy Angel go out before me and guide me in my journey, preſerving me from dangers of robbers, from violence of enemies, and ſudden and ſad accidents, from fals and errours : and proſper my journey to thy glory, and to all my innocent purpoſes : and preſerve me from all ſin, that I may return in peace and holyneſs, with thy favour and thy bleſſing, and may ſerve thee in thankfulneſs and obedience all the dayes of my pilgrimage, and at laſt bring me to thy country, to the celeſtial Jeruſalem, there to dwell in thy houſe and to ſing praiſes to thee for ever. *Amen.*

Ad. Sect. 4.] *A prayer to be ſaid before hearing or reading the word of God.*

O Holy and Eternal Jeſus who haſt begotten us by thy word, renewed us by thy Spirit, fed us by thy Sacraments, and by the daily miniſtery of thy word : ſtill go on to build us up to life eternall. Let thy moſt holy Spirit be preſent with me and reſt upon me in the reading [or hearing] thy ſacred word; that I may do it humbly, reverently, without prejudice, with a minde ready and defirous to learn and to obey; that I may be readily furniſhed and inſtructed to every good work, and may practiſe all thy holy laws and commandments, to the glory of thy holy name, O holy and eternall Jeſus. *Amen.*

Ad Act.5,9,10.] A form of confeſſion of ſins, and repentance to be uſed upon faſting dayes, or dayes of humiliation; eſpecially in Lent, and before the Holy Sacrament.

HAve mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences. For I will confeſs my wickedneſs & be ſorry for my ſin. *O my deareſt Lord, I am not worthy to be accounted amongſt the meaneſt of thy ſervants: not worthy to be ſuſtained by the leaſt fragments of thy mercy, but to be ſhut out of thy preſence for ever with dogs and unbelievers. *But for thy names ſake, O Lord, be mercifull unto my ſin, for it is great.*

I am the vileſt of ſinners, and the worſt of men: proud and vain-glorious, impatient of ſcorn or of juſt reproof: not enduring to be ſlighted, and yet extremely deſerving it: I have been coſened by the colours of humility, and when I have truly called my ſelf vitious, I could not endure any man elſe ſhould ſay or think ſo. I have been diſobedient to my ſuperiours, churliſh and ungentle in my behaviour, unchriſtian and unmanly. *But for thy names ſake, &c.*

O Juſt and dear God, how can I expect pity or pardon, who am ſo angry & peeviſh, with and without cauſe, envious at good, rejoycing in the evil of my neighbours, negligent of my charge, idle and uſeleſs, timerous and baſe, jealous and impudent, ambitious and hard-hearted, ſoft, unmortified and effeminate in my life, indevout in my prayers, without fancie or affection, with-

without attendance to them or perſeverance in them; but paſſionate and curious in pleaſing my appetite of meat and drink and pleaſures, making matter both for ſin and ſickneſs? and I have reaped the curſed fruits of ſuch improvidence, entertaining undecent and impure thoughts; and I have brought them forth in undecent and impure actions, and the ſpirit of uncleanneſs hath entered in, and unhallowed the temple which thou didſt conſecrate for the habitation of thy Spirit of love and holineſs. *But for thy names ſake, O Lord, be mercifull unto my ſin, for it is great.*

Thou haſt given me a whole life to ſerve thee in, and to advance my hopes of heaven: and this precious time I have thrown away upon my ſins and vanities, being improvident of my time and of my talent, and of thy grace and my own advantages; reſiſting thy Spirit and quenching him. I have been a great lover of my ſelf, and yet uſed many wayes to deſtroy my ſelf; I have purſued my temporall ends with greedineſs and indirect means: I am revengfull and unthankfull, forgetting benefits, but not ſo ſoon forgetting injuries: curious and murmuring: a great breaker of promiſes: I have not loved my neighbours good nor advanced it in all things where I could; I have been unlike thee in all things, I am unmercifull and unjuſt; a ſottiſh admirer of things below, and careleſs of heaven and the wayes that lead thither.

But for thy names ſake, O Lord, be merciful unto my ſin, for it is great.

All

All my senses have been windows to let sin in, and death by sin. Mine eyes have been adulterous and covetous; mine eares open to slander and detraction: my tongue and palat loose and wanton, intemperate, and of foul language, talkative and lying, rash and malicious, false and flattering, irreligious and irreverent, detracting and censorious: My hands have been injurious and unclean: my passions violent and rebellious: my desires impatient and unreasonable: all my members and all my faculties have been servants of sin: and my very best actions have more matter of pity, then of confidence; being imperfect in my best, and intolerable in most. *But for thy names sake O Lord, &c.*

Unto this and a far bigger heap of sin, I have added also the faults of others to my own score by neglecting to hinder them to sin in all that I could and ought: but I also have encouraged them in sin, have taken off their feares and hardened their consciences and tempted them directly, and prevailed in it to my own ruine and theirs, unless thy glorious and unspeakable mercy hath prevented so intolerable a calamity.

Lord I have abused thy mercy, despised thy judgments, turned thy grace into wantonness; I have been unthankfull for thy infinite loving kindness. I have sinned and repented. and then sinned again, and resolved against it, and presently broke it; and then I tyed my self up with vows, and then was tempted, & then I yeelded by little and little till I was willingly lost again, and my vows fell off like cords of vanity.

Mi-

Miſerable man that I am, who ſhall deliver me from this body of ſin?

And yet O Lord, I have another heap of ſins to be unloaded. My ſecrets ſins O Lord, are innumerable; ſins I noted not, ſins that I willingly neglected, ſins that I acted upon wilfull ignorance and voluntary miſperſuaſion; ſins that I have forgot; and ſins which a diligent and a watchful ſpirit might have prevented, but I would not. Lord I am confounded with the multitude of them, and the horrour of their remembrance, though I conſider them nakedly in their direct appearance, without the deformity of their unhandſome and aggravating circumſtances: but ſo dreſſed they are a ſight too ugly; an inſtance of amazement, infinite in degrees, and inſufferable in their load.

And yet thou haſt ſpared me all this while, and haſt not throwne me into Hell, where I have deſerved to have been long ſince, and even now to have been ſhut up to an eternity of torments with inſupportable amazement, fearing the revelation of thy day.

Miſerable man that I am, who ſhall deliver me from this body of ſin?

Thou ſhalt anſwer for me, O Lord my God; Thou that prayeſt for me ſhalt be my Judge.

The Prayer.

THou haſt prepared for me a more healthfull ſorrow. O deny not thy ſervant when he begs ſorrow of thee: Give me a deep contrition for my ſins, a hearty deteſtation and loathing of them, hating them worſe then death with torments. Give me grace

grace intirely, presently, and for ever to forsake them; to walk with care and prudence, with fear and watchfulness all my dayes; to doe all my duty with diligence and charity, with zeal and a never fainting spirit: to redeem the time, to trust upon thy mercies, to make use of all the instruments of grace, to work out my salvation with fear and trembling, that thou mayest have the glory of pardoning all my sins, and I may reap the fruit of all thy mercies, and all thy graces of thy patience and long-suffering, even to live a holy life here, and to reign with thee for ever, through Jesus Christ our Lord. *Amen.*

Ad Sect. 6.] *Special devotions to be used upon the Lords-day, and the great Festivals of Christians.*

In the Morning recite the following form of Thanksgiving: upon the special Festivals adding the commẽoration of the speciall blessings according to the following prayers: adding such prayers as you shall choose out of the foregoing Devotions.

2. *Besides the ordinary & publick duties of the day, if you retire into your closet to read and meditate, after you have performed that duty, say the song of Saint* Ambrose *commonly called the* [Te Deum] *or* [*We praise thee &c.*] *then adde the prayers for particular graces which are at the end of the former Chapters such and as many of them as shall fit your present needs and affections: ending with the Lords prayer. This form of devotion may for variety, be indifferently used at other times.*

A

A form of thanksgiving with a recital of publick and private blessings: To be used upon Easter-day, Whit-Sunday, Ascension day, and all Sundayes of the yeare: but the middle part of it may be reserved for the more solemn Festivals; and the other used upon the ordinary; as every mans affections or leisure shall determine.

[1.] *Ex Liturgiâ S. Basilii magna ex parte.*

O Eternal Essence, Lord God, Father Almighty, maker of all things in Heaven and Earth, it is a good thing to give thanks to thee, O Lord, and to pay to thee all reverence, worship and devotion from a clean and prepared heart; and with an humble spirit to present a living and reasonable sacrifice to thy holiness and Majesty: for thou hast given unto us the knowledge of thy truth: and who is able to declare thy greatness and to recount all thy mervellous works which thou hast done in all the generations of the world?

O Great Lord and Governour of all things, Lord and Creator of all things visible and invisible, who sittest upon the throne of thy glory and beholdest the secrets of the lowest abysse and darkness, thou art without beginning, uncircumscribed, incomprehensible, unalterable, and seated for ever unmoveable in thy own essentiall happiness and tranquillity: Thou art the Father of our Lord JESUS CHRIST: who is,

Our Deerest and most Gracious Saviour, our hope, the wisdom of the Father, the image of thy goodness, the Word eternal

nal and the brightneſs of thy perſon, the power of God from eternal ages, the true light that lighteneth every man that cometh into the World, the Redemption of Man, and the Sanctification of our Spirits.

By whom the holy Ghoſt deſcended upon the Church; the holy Spirit of truth, the ſeal of adoption, the earneſt of the inheritance of the Saints, the firſt fruits of everlaſting felicity, the life-giving power, the fountain of ſanctification, the comfort of the Church, the eaſe of the afflicted, the ſupport of the weak, the wealth of the poor, the teacher of the doubtfull, ſcrupulous and ignorant, the anchor of the fearfull, the infinite reward of all faithfull ſouls, by whom all reaſonable & underſtanding creatures ſerve thee, and ſend up a never-ceaſing and a never-rejected ſacrifice of prayer, and praiſes, and adoration.

All Angels and Archangels, all thrones and Dominions, all. Principalities and Powers, the Cherubims with many eyes, and the Seraphims covered with wings from the terror and amazement of thy brighteſt glory: Theſe and all the powers of Heaven do perpetually ſing praiſes and never-ceaſing Hymns, and eternall Anthems to the glory of the eternall God, the Almighty Father of Men and Angels.

Holy is our God: Holy is the Almighty: Holy is the Immortal: Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the Majeſty of thy glory. *Amen.*

With theſe holy and bleſſed Spirits I alſo thy ſervant, O thou great lover of ſouls, though I be unworthy to offer praiſe to ſuch

a Majeſty, yet out of my bounden duty humbly offer up my heart and voice to joyn in this bleſſed quire, and confeſs the glories of the Lord. * For thou art holy, and of thy greatneſs there is no end; and in thy juſtice and goodneſs thou haſt meaſured out to us all thy works.

Thou madeſt man out of the earth, and didſt form him after thine own image: thou didſt place him in a garden of pleaſure, and gaveſt him laws of righteouſneſs to be to him a ſeed of immortality.

O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he hath done for the children of men.

For when man ſinned and liſtned to the whiſpers of a tempting ſpirit, and refuſed to hear the voice of God, thou didſt throw him out from Paradiſe, and ſenteſt him to till the Earth; but yet left not his condition without remedy, but didſt provide for him the ſalvation of a new birth, and by the blood of thy Son didſt redeem and pay the price to thine own juſtice for thine own creature, leſt the work of thine owne hands ſhould periſh.

O that men would therefore praiſe the Lord; &c.

For thou, O Lord, in every age didſt ſend teſtimonies from Heaven, bleſſings and Prophets, and fruitfull ſeaſons, and preachers of righteouſneſs, and miracles of power, and mercy: thou ſpakeſt by thy Prophets and ſaidſt, *I will help by one that is mighty*: and in the fulneſs of time ſpakeſt to us by thy Son, by whom thou didſt make both the Worlds: who by the word of his power, ſuſtains all things

things in Heaven and Earth: who thought it no robery to be equall to the Father: who being before all time was pleaſed to be born in time, to converſe with men, to be incarnate of a holy Virgin: he emptied himſelf of all his glories, took on him the form of a ſervant, in all things being made like unto us, in a ſoul of paſſions and diſcourſe, in a body of humility and ſorrow, but in all things innocent, and in all things afflicted: and ſuffered death for us, that we by him might live and be partakers of his nature and his glories, of his body and of his Spirit, of bleſſings of earth, and of the immortal felicities in Heaven.

O that men would therefore praiſe the Lord, &c.

For thou O holy and immortal God, O ſweeteſt Saviour Jeſus, wert made under the Law to condemn ſin in the fleſh: thou who kneweſt no ſin wert made ſin for us: thou gaveſt to us righteous Commandements, and madeſt known to us all thy Fathers will: thou didſt redeem us from our vain converſation, and from the vanity of Idols, falſe principles, and fooliſh confidences, and broughteſt us to the knowledge of the true and onely God and our Father, and haſt made us to thy ſelf a peculiar people, of thy own purchaſe, a royall Prieſt-hood, a holy Nation: Thou haſt waſhed our ſoules in the Laver of Regeneration, the Sacrament of Baptiſme: Thou haſt reconciled us by thy death, juſtified us by thy Reſurrection, ſanctified us by thy Spirit [ſending him upon thy Church in viſible formes, and giving him in powers, and miracles,

and

and mighty signes, and continuing this incomparable favour in gifts and sanctifying graces, and promising that he shall abide with us for ever] thou hast fed us with thine own broken body, and given drink to our soulesout of thine own heart, and hast ascended up on high, and hast overcome all the powers of Death and Hell, and redeemed us from the miseries of a sad eternity: and sittest at the right hand of God, making intercession for us with a never-ceasing charity.

O that men would therefore praise the Lord, &c.

The grave could not hold thee long, O holy & eternal Jesus, thy body could not see corruption, neither could thy soul be left in Hel; thouwert fre among the dead, and thoubrakest the iron gates of Death, and the barrs and chains of the lower prisons: Thou broughtest comfort to the souls of the Patriarchs who waited for thy coming, who long'd for the redemption of Man, and the revelation of thy day. *Abraham*, *Isac*, and *Jacob* saw thy day, and rejoyced: and when thou didst arise from thy bed of darkness, and leftest the grave-clothes behinde thee, and put on a robe of glory (over which for 40 dayes thou didst wear a veil) and then entred into a cloud, and then into glory, then the powers of Hellwere confounded, then Death lost its power and was swallowed up into victory; and though death is not quite destroyed, yet it is made harmless and without a sting, and the condition of Humane Nature is made an entrance to eternal glory; and art become the

Prince

Prince of life, the firſt-fruits of the reſurrection, the firſt-born from the dead, having made the way plain before our faces, that we may alſo riſe again in the Reſurrection of the laſt day, when thou ſhalt come again unto us to render to every man according to his works.

O that men would therefore praiſe the Lord, &c.

O give thanks unto the Lord for he is gracious: and his mercy endureth for ever.

O all ye angels of the Lord, praiſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſpirits and ſouls of the Righteous, praiſe ye the Lord: praiſe him and magnifie him for ever.

And now, O Lord God, what ſhall I render to thy Divine Majeſty for all the benefits thou haſt done unto thy ſervant in my perſonall capacity.

Thou art my Creator and my Father, my Protector and my Guardian, thou haſt brought me from my Mothers wombe, thou haſt told all my Joynts, and in thy book were all my members written: Thou haſt given me a comely body, Chriſtian and carefull parents, holy education; Thou haſt been my guide and my teacher all my dayes: Thou haſt given me ready faculties, an unlooſed tongue, a cheerful ſpirit, ſtraight limbs, a good reputation, and liberty of perſon, a quiet life, and a tender conſcience [*a loving wife or husband, and hopefull children*] thou wert my hope from my youth, through thee have I been holden up ever ſince I was born: Thou haſt clothed me and fed me, given me friends and bleſſed them, given me many

dayes

dayes of comfort and health, free from those sad infirmities, with which many of thy Saints and dearest servants are afflicted: Thou hast sent thy Angel to snatch me from the violence of fire and water, to prevent præcipices, fracture of bones, to rescue me from thunder and lightning, plague and pestilential diseases, murder and robbery, violence of chance and enemies, and all the spirits of darkness: and in the dayes of sorrow thou hast refreshed me; in the destitution of provisions thou hast taken care of me, and thou hast said unto me, *I will never leave thee nor forsake thee.*

I will give thanks unto the Lord with my whole heart, secretly among the faithfull and in the congregation.

Thou O my dearest Lord and Father hast taken care of my soul, hast pitied my miseries, sustained my infirmities, relieved and instructed my ignorances; and though I have broken thy righteous Laws and Commandements, run passionately after vanities, and was in love with Death, and was dead in sin, and was exposed to thousands of temptations, and fell foully, and continued in it, and lov'd to have it so, and hated to be reformed; yet thou didst call me with the checks of conscience, with daily Sermons and precepts of holiness, with fear and shame, with benefits and the admonitions of thy most holy Spirit, by the counsell of my friends, by the example of good persons, with holy books and thousands of excellent arts, and wouldest not suffer me to perish in my folly, but didst force me to attend to thy gracious calling, and hast

put

put me into a ſtate of repentance, and poſſibilities of pardon, being infinitely deſirous I ſhould live, and recover, and make uſe of thy grace, and partake of thy glories.

'*I will give thanks unto the Lord with my 'whole heart, ſecretly among the faithful, and 'in the congregation. For ſalvation belongeth 'unto the Lord, and thy bleſſing is upon thy 'ſervant. But as for me I will come into thy 'houſe in the multitude of thy mercies, and in 'thy fear will I worſhip toward thy holy tem-'ple. * For of thee, and in thee, and through 'and for thee are all things. Bleſſed be the 'name of God from generation to generation.* Amen.

'*A ſhort Form of thanksgiving to be ſaid upon 'any ſpecial deliverance, as from Child-'birth, from Sickneſs, from battel, or immi-'nent danger at Sea, or Land, &c.*

O moſt mercifull and gracious God, thou fountain of all mercy and bleſſing, thou haſt opened the hand of thy mercy to fill me with bleſſings, and the ſweet effects of thy loving kindneſs: thou feedeſt us like a Shepherd, thou governeſt us as a king, thou beareſt us in thy arms like a nurſe, thou doſt cover us under the ſhadow of thy wings, and ſhelter us like a hen; thou (ò Deareſt Lord) wakeſt for us as a Watchman, thou provideſt for us like a Husband, thou loveſt us as a friend, and thinkeſt on us perpetually, as a carefull mother on her helpleſs babe, and art exceeding mercifull to all that fear thee: and now, O Lord, thou haſt added this great bleſſing of deliverance from my late danger, (*here name the*

the blessing) it was thy hand and the help of thy mercy that relieved me, the waters of affliction had drowned me, and the stream had gon over my soul, if the spirit of the Lord had not moved upon these waters. Thou O Lord, didst revoke thy angry sentence which I had deserved, and which was gone out against me: Unto thee, O Lord, I ascribe the praise and honour of my redemption: I will be glad and rejoyce in thy mercy, for thou hast considered my trouble, and hast known my soul in adversity: As thou hast spred thy hand upon me for a covering, so also enlarg my heart with thankfulness, and fill my mouth with praises, that my duty and returns to thee may be great as my needs of mercy are; and let thy gracious favours, and loving kindness endure for ever and ever upon thy servant: and grant that what thou hast sown in mercy, may spring up in duty: and let thy grace so strengthen my purposes that I may sin no more, lest thy threatning return upon me in anger, and thy anger break me into pieces: but let me walk in the light of thy favour, and in the paths of thy Commandments; that I living here to the glory of thy name, may at last enter into the glory of my Lord, to spend a whole eternity in giving praise to thy exalted and ever glorious name. *Amen.*

'We praise thee, O God: we knowledge thee 'to be the Lord. All the earth doth worship 'thee the Father Everlasting. To thee all Angels cry aloud, the heauens & all the powers 'therein. To thee Cherubim and Seraphim 'continually do cry. Holy, Holy, Holy, 'Lord God of Sabaoth. Heaven and Earth

' are full of the Majeſty of thy glory. *Th
' glorious company of the Apoſtles prai
' thee. *The goodly fellowſhip of the Pro
' phets praiſe thee. *The noble army of Mar
' tyrs praiſe thee. *The holy Church through
' out all the world doth knowledg thee
' *The Father of an infinite Majeſty. *Th
' honourable, true and only Son. *Alſo th
' Holy Ghoſt the Comforter. *Thou a
' the King of glory, O Chriſt. *Thou a
' the everlaſting Son of the Father. *Whe
' thou tookeſt upon thee to deliver man, tho
' didſt not abhor the Virgins womb. *Whe
' thou hadſt overcome the ſharpneſs of dea
' thou didſt open the Kingdom of He
' to all Believers. *Thou ſitteſt at th
' hand of God in the glory of the
' We believe that thou ſhalt come to
' Judge. *We therefore
' ſervants whom
' pr redeem'd with th
' Make them to be num
' thy Saints in glory everlaſting
' Lord ſave thy people, and bleſs thin
' heritage. Govern them and liſt them
' for ever. Day by day we magnifie thee
' and we worſhip thy name ever worl
' without end. Vouchſafe O Lord, to kee
' us this day without ſin. O Lord have mer
' cy upon us: have mercy upon us. O
' Lord let thy mercy lighten upon us as o
' truſt is in thee. O Lord in thee have
' truſted: let me never be confounde

Amen

A Prayer of thanksgiving after the receiving ſome great bleſſing, as the birth of an Hei

the success of an honest design, a victory, a good harvest, &c.

O Lord God, Father of mercies, the fountain of comfort and blessing, of life and peace, of plenty and pardon, who fillest Heaven with thy glory, and earth with thy goodness; I give thee the most earnest, most humble, and most enlarged returns of my glad and thankfull heart, for thou hast refreshed me with thy comforts, and enlarged me with thy blessing, thou hast made my flesh and my bones to rejoyce: for besides the blessings of all mankinde, the blessings of nature, and blessings of grace, the support of every [illegible]te, and the comforts of every day, thou [illegible]pened thy bosom, and at this time hast [illegible]out an excellent expression of thy [illegible] [*here name the blessing*] What am I, O Lord, and what is my Fathers house, what is the life, and what [illegible] the capacities of thy servant that thou [illegible]do this unto me,* that the great God [illegible] and Angels should make a speciall decree in Heaven for me, and send out an Angel of blessing, and in stead of condemning and ruining me as I miserably have deserved, to distinguish me from many my equals and my betters, by this and many other speciall acts of Grace and favour.

Praised be the Lord daily, even the Lord that helpeth us, and powreth his benefits upon us. He is our God, even the God of whom cometh salvation: God is the Lord by whom we escape death. Thou hast brought me to great honour, and comforted me on every side. Thou

Thou Lord hast made me glad through thy works, I will rejoyce in giving praise for the operation of thy hands.

O give thanks unto the Lord, and call upon his name: tell the people what things he hath done.

As for me, I will give great thanks unto the Lord, & praise him among the multitude.

Blessed be the Lord God, even the Lord God of Israel: which only doth wondrous and gracious things.

And blessed be the name of his Majesty for ever: and all the earth shall be filled with his Majesty. *Amen. Amen.* Glory be to the Father, &c.

As it was in the beginning, &c.

'A prayer to be said on the Feast of Christmas 'or the birth of our blessed Saviour Jesus; 'the same also may be said upon the Feast 'of the Annunciation, and Purification of 'the B. Virgin Mary.

O Holy and Almighty God Father of mercies, Father of our Lord Jesus Christ, the Son of thy love and Eternal mercies, I adore and praise and glorifie thy infinite and unspeakable love, and wisdom, who hast sent thy Son from the bosom of felicities to take upon him our nature and our misery, and our guilt, and hast made the Son of God to become the Son of Man, that we might become the Sons of God, and partakers of the divine nature: since thou hast so exalted humane nature, be pleased also to sanctifie my person, that by a conformity to the humility and laws and sufferings of my dearest Saviour I may

may be united to his ſpirit, and be made all one with the moſt Holy Jeſus. *Amen.*

O holy and Eternal Jeſus, who didſt pity mankinde lying in his blood, and ſin and miſery, and didſt chooſe our ſadneſſes and ſorrows, that thou mighteſt make us to partake of thy felicities: Let thine eyes pity me, thy hands ſupport me, thy holy feet tread down all the difficulties in my way to Heaven; let me dwell in thy heart, be inſtructed with thy wiſdom, moved by thy affections, chooſe with thy will, and be clothed with thy righteouſneſs that in the day of Judgment I may be found having on thy garments, ſealed with thy impreſſion; and that bearing upon every faculty and member the character of my elder brother, I may not be caſt out with ſtrangers and unbleivers. *Amen.*

O Holy and ever bleſſed ſpirit, who didſt overſhadow the holy Virgin Mother of our Lord and cauſedſt her to conceive by a miraculous and myſterious manner: be pleaſed to overſhadow my ſoul, and enlighten my ſpirit, that I may conceive the holy Jeſus in my heart, and may bear him in my minde, and may grow up to the fulneſs of the ſtature of Chriſt, to be a perfect man in Chriſt Jeſus. *Amen,*

To God the Father of our Lord Jeſus Chriſt, To the eternall Son that was incarnate and born of a virgin. To the ſpirit of the Father and the Son be all honour and glory, worſhip and adoration, now and for ever. Amen.

The ſame Form of Prayer may be uſed upon our own Birth day, or day of our Baptiſm: adding the following prayer.

A Prayer to be ſaid upon our Birth-day, or day of Baptiſme.

O Bleſſed and Eternall God, I give thee prai e and glory for thy great mercy to me in cauſing me to be born of Chriſtian parents, and didſt not allot to me a portion with Misbelievers and Heathen that have not known thee; thou didſt not ſuffer me to be ſtrangled at the gate of the womb, but thy hand ſuſtained & brought me to the light of the world, and the illumination of baptiſme, with thy grace preventing my election, and by an artificiall neceſſity, and holy prevention engaging me to the profeſſion and practiſes of Chriſtianity: Lord ſince that, I have broken the promiſes made in my behalf, and which I confirmed by my after act; I went back from them by an evil life; and yet thou haſt ſtill continued to me life and time of repentance; and didſt not cut me off in the beginning of my dayes, and the progreſs of my ſins: O Deareſt God, pardon the errours and ignorances, the vices and vanities of my youth, and the faults of my more forward years, and let me never more ſtain the whiteneſs of my baptiſmal robe: and now that by thy grace, I ſtill perſiſt in the purpoſes of obedience, and do give up my name to Chriſt, and glory to be a Diſciple of thy inſtitution, and a ſervant of Jeſus, let me never fail of thy grace; let no root of bitterneſs ſpring up and diſorder my purpoſes, and de-

file my ſpirit. O let my years be ſo many degrees of neerer approach to thee; and forſake me not O God, in my old age, when I am gray-headed; and when my ſtrength faileth me, be thou my ſtrength and my guide unto death, that I may reckon my years and apply my heart unto wiſdom, and at laſt after the ſpending a holy and a bleſſed life, I may be brought unto a glorious eternity, through Jeſus Chriſt our Lord. *Amen.*

Then adde the form of thanksgiving formerly deſcribed. A prayer to be ſaid upon the dayes of the memory of Apoſtles, Martyrs, &c.

O Eternal God to whom do live the ſpirits of them that depart hence in the Lord, and inwhom the ſouls of them that be elected after they be delivered from the burden of the fleſh be in peace and reſt from their labours, and their works follow them, and their memory is bleſſed: I bleſſe and magnifie thy holy and ever glorious name, for the great grace and bleſſing manifeſted to thy Apoſtles and Martyrs, and other holy perſons who have glorified thy name in the dayes of their fleſh, and have ſerved the intereſt of religion, and of thy ſervice, and this day we have thy ſervant [*name the Apoſtle or Martyr, &c.*] in remembrance, whom thou haſt lead through the troubles and temptations of this World, and now haſt lodged in the boſome of a certain hope and great beatitude until the day of reſtitution of allthings. Bleſſed be the mercy and eternal goodneſs of God; and the memory of all thy Saints is

blessed: Teach me to practise their doctrine, to imitate their lives following their example, and being united as a part of the same mysticall body, by the band of the same faith, and a holy hope, and a never ceasing charity: and may it please thee of thy gracious goodness shortly to accomplish the number of thine elect, and to hasten thy Kingdom, that we with thy servant [*] and all others departed in the true faith and fear of thy holy Name, may have our perfect consummation and bliss in body and soul in thy eternall and everlasting kingdom. *Amen.*

A form of prayer recording all the parts and mysteries of Christs passion; being a short history of it: to be used especially in the week of the passion, and before the receiving the blessed Sacrament.

ALl praise, honour, and glory be to the holy and eternal Jesus. I adore thee O blessed Redeemer, eternall God, the light of the Gentiles and the glory of Israel; for thou hast done and suffered for me more then I could wish, more then I could think of, even all that a lost and a miserable perishing sinner could possibly need.

Thou wert afflicted with thirst and hunger, with heat and cold, with labours and sorrows, with hard journeys and restless nights; and when thou wert contriving all the mysterious and admirable wayes of paying our scores, thou didst suffer thy self to be designed to slaughter by those for whom in love thou wert ready to dye.

What

What is man that thou art mindfull of him, & the Son of man that thou thus viſite/t him?

Bleſſed be thy Name, O holy Jeſus; for thou wenteſt about doing good, working miracles of mercy, healing the ſick, comforting the diſtreſſed, inſtructing the ignorant, raiſing the dead, inlightning the blinde, ſtrengthning the lame, ſtreightening the crooked, relieving the poor, preaching the Goſpel, and reconciling ſinners by the mightineſs of thy power, by the wiſdom of thy Spirit, by the Word of God, and the merits of thy Paſſion, thy healthfull and bitter paſſion.

Lord what is man that thou art mindfull of him, &c.

Bleſſed be thy Name, O holy Jeſus, who were content to be conſpired againſt by the Jews, to be ſold by thy ſervant, for a vile price, & to waſh the feet of him that took money for thy life, and to give to him and to all thy Apoſtles thy moſt holy Body and Blood to become a Sacrifice for their ſins, even for their betraying and denying thee; and for all my ſins, even for my crucifying thee afreſh; and for ſuch ſins which I am aſhamed to think; but that the greatneſs of my ſins magnifie the infiniteneſs of thy mercies, who didſt ſo great things for ſo vile a perſon.

Lord what is man, &c.

Bleſſed be thy Name, O holy Jeſus, who being to depart the world didſt comfort thy Apoſtles, powring out into their ears & hearts treaſures of admirable diſcourſes; who didſt recommend them to thy Father with a mighty charity, and then didſt enter into the Garden ſet with nothing but Bryers & ſorrows,

where thou didſt ſuffer a moſt unſpeakable agony, untill the ſweat ſtrain'd through thy pure skin like drops of blood; and there didſt ſigh and groan, and fall flat upon the earth, and pray and ſubmit to the intolerable burden of thy fathers wrath which I had deſerved and thou ſufferedſt.

Lord what is man &c.

Bleſſed be thy Name O holy Jeſus, who haſt ſanctified to us allour natural infirmities and paſſions by vouchſafing to be in fear and trembling, and ſore amazement, by being bound and impriſoned, by being harraſſed and drag'd with cords of violence and rude hands; by being quench'd in the brook in the way, by being ſought after like a theif, and us'd like a ſinner, who wert the moſt holy and the moſt innocent, cleaner then an Angel and brighter then the Morning-Star.

Lord what is man, &c.

Bleſſed be thy Name O holy Jeſus, and bleſſed be that loving kindneſs and pity, by which thou didſt neglect thy own ſorrows and go to comfort the ſadneſs of thy Diſciples, quickning their dulneſs, incouraging their duty, arming their weakneſs with excellent precepts againſt the day of triall. Bleſſed be that humility and ſorrow of thine, who being Lord of the Angels, yet wouldeſt need, and receive comfort from thy ſervant the Angel; who didſt offer thy ſelf to thy perſecutors and madeſt them able to ſeiſe thee; and didſt receive the Traytors kiſs, and ſufferedſt a veil to be thrown over thy holy face, that thy enemies might not preſently be confounded by ſo bright a luſtre; and wouldeſt

wouldeſt do a miracle to cure a wound of one of thy ſpitefull enemies; and didſt reprove a zealous ſervant in behalf of a malicious adverſary; and then didſt go like a Lamb to the ſlaughter without noiſe or violence or reſiſtance, when thou couldeſt have commanded millions of Angels for thy guard and reſcue.

Lord what is man &c.

Bleſſed be thy Name O holy Jeſus, and bleſſed be that holy ſorrow thou didſt ſuffer when thy Diſciples fled, and thou wert left alone in the hands of cruel men, who like evening Wolves thirſted for a draught of thy beſt blood: and thou wert led to the houſe of *Annas*, and there asked inſnaring queſtions, and ſmitten on the face by him whoſe ear thou hadſt but lately healed: and from thence wert dragged to the houſe of *Caiaphas* and there all night didſt endure ſpittings, affronts, ſcorn, contumelies, blows, and intolerable inſolencies, and all this for man who was thy enemy and the cauſe of all thy ſorrows:

Lord what is man, &c.

Bleſſed be thy Name O holy Jeſus, and bleſſed be thy mercy, who when thy ſervant *Peter* denied thee, and forſooke thee, & forſwore thee, didſt look back upon him, and by that gracious and chiding look didſt call him back to himſelf and thee: who wert accuſed before the High Prieſt, and rail'd upon, and examined to evill purpoſes, and with deſignes of blood: who wert declar'd guilty of death for ſpeaking a moſt neceſſary and moſt profitable truth: who wert ſent to *Pilate* and found innocent,

and

and ſent to *Herod* and ſtill found innocent, and wert arayed in white both todeclare thy innocence and yet to deride thy perſon, and wert ſent back to *Pilate* and examined again, and yet nothing but innocence found in thee and malice round about thee to devour thy life, which yet thou wert more deſirous to lay down for them, then they were to take it from thee.

Lord what is man, &c.

Bleſſed be thy Name, O holy Jeſus, and bleſſed be that patience & charity by which for our ſakes thou wert content to be ſmitten with canes, and have that holy face which Angels with joy and wonder do behold, be ſpit upon, and be deſpiſed when compared with *Barabbas*, and ſcourg'd moſt rudely with unhallowed hands, till the pavement was purpled with that holy blood; and condemned to a ſad and ſhamefull, a publick and painfull death, and arayed in Scarlet, and crown'd with thorns, and ſtrip'd naked, and then cloathed, & loaden with the croſſe, and tormented with a tablet ſtuck with nails at the fringes of thy garment, and bound hard with cords and dragg'd moſt vilely and moſt piteouſly till the load was too great, and did ſink thy tender and virginal body to the earth; and yet didſt comfort the weeping women, and didſt more pity thy perſecutors then thy ſelf, and wert grieved for the miſeries of Jeruſalem to come forty yeares after more then for thy preſent paſſion.

Lord what is man &c.

Bleſſed be thy Name, O holy Jeſus, and bleſſed

bleſſed be that incomparable ſweetneſs and holy ſorrow which thou ſufferedſt, when thy holy hands and feet were nailed upon the croſſe, and the croſſe being ſet in a hollowneſs of the earth did in the fall rend the wounds wider, and there naked & bleeding, ſick and faint, wounded and deſpiſed, didſt hang upon the weight of thy wounds three long hours, praying for thy perſecutors, ſatisfying thy Fathers wrath, reconciling the penitent thief, providing for thy holy and afflicted mother, taſting vineger and gall, and when the fulneſs of thy ſuffering was accompliſhed, didſt give thy ſoul into the hands of God, & didſt deſcend to the regions of longing ſouls who waited for the revelatiō of this thy day in their priſons of hope: and then thy body was transfixed with a ſpear, and iſſued forth two Sacraments, Water and blood, and thy body was compos'd to buriall, and dwelt in darkneſs three dayes and three nights.

Lord, what is man that thou art mindfull of him, and the Son of man that thou thus viſiteſt him?

The Prayer:

THus O bleſſed Jeſu thou didſt finiſh thy holy paſſion with pain & anguiſh ſo great, that nothing could be greater then it, except thy ſelf and thy own infinite mercy, and all this for man, even for me, then whom nothing could be more miſerable, thy ſelf onely excepted who becameſt ſo by undertaking our guilt and our puniſhment. And now Lord who haſt done ſo much for me, be pleaſed onely to make it effectuall to me that it may not be uſeleſs and loſt as to my

particulra

particular, leſt I become eternally miſerable and loſt to all hopes and poſſibilities of comfort. All this deſerves more love then I have to give: but Lord do thou turn me all into love, and all my love into obedience, and let my obedience be without interruption, and then I hope thou wilt accept ſuch a return as I can make: make me to be ſomething that thou delighteſt in, and thou ſhalt have all that I am or have from thee, even whatſoever thou makeſt fit for thy ſelf. Teach me to live wholly for my Saviour Jeſus, and to be ready to dye for Jeſus, and to be conformable to his life and ſufferings, and to be united to him by inſeparable unions, and to own no paſſions but what may be ſervants to Jeſus and Diſciples of his inſtitution. O ſweeteſt Saviour clothe my ſoul with thy holy robe: hide my ſins in thy wounds, and bury them in thy grave, and let me riſe in the life of grace, and abide and grow in it till I arrive at the Kingdome of Glory. Amen *Our Father &c.*

Ad. Sect. 7, 8, 10. *A form of prayer or interceſſion for all eſtates of people in the Chriſtian Church. The parts of which may be added to any other formes: and the whole office intirely as it lyes is proper to be ſaid in our preparation to the holy Sacrament, or on the day of celebration.*

1. *For our ſelves.*

O Thou gracious Father of mercy, Father of our Lord Jeſus Chriſt, have mercy upon thy ſervants who bow our heads, and our knees, and our hearts to thee: pardon and for-

forgive us all our ſins, give us the grace of holy repentance and a ſtrict obedience to thy holy word; ſtrengthen us in the inner man with the power of the holy Ghoſt for all the parts and duties of our calling and holy living: preſerve us for ever in the unity of the holy Catholick Church, and in the integrity of the Chriſtian faith, and in the love of God, and of our neighbours, and in hope of life Eternal. *Amen.*

2. *For the whole Catholick Church.*

O holy Jeſus King of the Saints, and Prince of the Catholick Church, preſerve thy ſpouſe whom thou haſt purchaſed with thy right hand and redeemed and cleanſed with thy blood; the whole Catholick Church from one end of the Earth to the other; ſhe is founded upon a rock, but planted in the ſea. O preſerve her ſafe from ſchiſme, hereſie, and ſacrilege. Unite all her members with the bands of Faith, Hope and Charity, and an externall communion, when it ſhall ſeem good in thine eyes: let the daily ſacrifice of prayer and Sacramental thankſgiving never ceaſe, but be for ever preſented to thee, and for ever united to the interceſſion of her deareſt Lord, and for ever prevaile for the obtaining for every of its membres grace and bleſſing, pardon and ſalvation. *Amen.*

3. *For all Chriſtian Kings, Princes and Governours.*

O King of Kings, and Prince of all the Rulers of the Earth, give thy grace and Spirit to all Chriſtian Princes, the ſpirit of wiſdom and

and counsell, the spirit of government and godly fear: Grant unto them to live in peace and honour, that their people may love and fear them, and they may love and fear God: speak good unto their hearts concerning the Church, that they may be nursing Fathers to it, Fathers of the Fatherless, Judges and Avengers of the cause of Widowes, that they may be compassionate to the wants of the poor, and the groans of the oppressed, that they may not vex or kill the Lords people with unjust or ambitious wars, but may feed the flock of God, and may inquire after and do all things which may promote peace, publick honesty and holy religion, so administring things present, that they may not fail of the everlasting glories of the world to come where all thy faithfull people shall reign Kings for ever. *Amen.*

4. *For all the orders of them that minister about H. things.*

O thou great Shepherd and Bishop of our souls, Holy and Eternall Jesus, give unto thy servants the Ministers of the Mysteries of Christian religion the Spirit of prudence & sanctity, faith and charity, confidence and zeal, diligence & watchfulnes, that they may declare thy will unto the people faithfully, & dispense thy Sacraments rightly, and intercede with thee graciously & acceptably for thy servants. Grant O Lord, that by a holy life and a true belief, by well doing and patient suffering (when thou shalt call them to it) they may glorifie thee the great lover of souls, and after a plentifull conversion of

sinners

ſinners from the errour of their wayes they may ſhine like the ſtars in glory. *Amen.*

'Give unto thy ſervants the Biſhops a diſ-'cerning Spirit that they may lay hands 'ſuddenly on no man, but may depute ſuch 'perſons to the Miniſteries of religion, who 'may adorn the Goſpel of God, and whoſe 'lips may preſerve knowledge, and ſuch who 'by their good preaching and holy living, 'may advance the ſervice of the Lord Jeſus. *Amen.*

5. *For our neereſt relatives, as Husband Wife, Children, Family, &c.*

O God of infinite mercy, let thy loving mercy and compaſſion deſcend upon the head of thy ſervants [*my wife, or husband; children and family*:] be pleaſed to give them health of body and of ſpirit, a competent portion of temporals, ſo as may with comfort ſupport them in their journey to Heaven: preſerve them from all evill and ſad accidents, defend them in all aſſaults of their enemies, direct their perſons and their actions, ſanctifie their hearts and words, and purpoſes, that we all may by the bands of obedience and charity be united to our Lord Jeſus, and alwayes feeling thee our mercifull and gracious Father, may become a holy family, diſcharging our whole duty in all our relations, that we in this life being thy children by adoption and grace, may be admitted into thy holy family hereafter for ever to ſing praiſes to thee in the Church of the firſt-born, in the family of thy redeemed ones. *Amen.*

6. For

6. For our Parents, our Kindred in the fleſh, our Friends and Benefactors.

O God merciful and gracious, who haſt made [*my Parents,*] my friends and my Benefactors miniſters of thy mercy & inſtruments of providence to thy ſervant, I humbly beg a bleſſing to deſcend upon the heads of [*name the perſons, or the relations*] Depute thy holy Angels to guard their perſons, thy holy ſpirit to guide their ſouls, thy providence to miniſter to their neceſſities: and let thy grace and mercy preſerve them from the bitter pains of eternal death, and bring them to everlaſting life through Jeſus Chriſt. *Amen.*

7. For all that lye under the rod of war, famine, peſtilence: to be ſaid in the time of plague, or war, &c.

O Lord God almighty, thou art our Father, we are thy children, thou art our Redeemer, we thy people purchaſed with the price of thy moſt precious blood, be pleaſed to moderate thy anger towards thy ſervants, let not thy whole diſpleaſure ariſe, leſt we be conſumed and brought to nothing. Let health and peace be within our dwellings, let righteouſneſs and holineſs dwell for ever in our hearts and be expreſs'd in all our actions, and the light of thy countenance be upon us in all our ſufferings, that we may delight in the ſervice and in the mercies of God for ever. *Amen.*

O gracious Father and mercifull God, if it be thy will, ſay unto the deſtroying Angel, it is enough, and though we are not better then

then our brethren who are ſmitten with the rod of God, but much worſe, yet may it pleaſe thee, even becauſe thou art good, and becauſe we are timerous and ſinfull, not yet fitted for our appearance, to ſet thy mark upon our foreheads, that thy Angel the Miniſter of thy juſtice may paſs over us & hurt us not: let thy hand cover thy ſervants and hide us *in the clefts of the rock*, in the wounds of the holy Jeſus, from the preſent anger that is gone out againſt us: that though we walk thorough the valley of the ſhadow of death we may fear no evill, and ſuffer none: and thoſe whom thou haſt ſmitten with thy rod, ſupport with thy ſtaff, and viſit them with thy mercies and ſalvation, through Jeſus Chriſt. *Amen.*

8. *For all women with childe and for unborn children.*

O Lord God who art the Father of them that truſt in thee, and ſheweſt mercy to a thouſand generations of them that fear thee, have mercy upon all women great with childe [*] be pleaſed to give them a joyfull and a ſafe deliverance; and let thy grace preſerve the fruit of their wombs, and conduct them to the holy Sacrament of Baptiſme, that they being regenerated by thy ſpirit, and adopted into thy family and the portion and duty of Sons, may live to the glory of God, to the comfort of their parents and friends, to the edification of the Chriſtian Commonwealth, and the ſalvation of their own ſouls through Jeſus Chriſt. *Amen.*

9. For

9. For all eſtates of Men and Women in the Chriſtian Church.

O Holy God, King Eternal, out of the infinite ſtore-houſes of thy grace and mercy give unto all Virgins chaſtity, and a religious ſpirit; to all perſons dedicated to thee and to religion, continence and meekneſs, an active zeal, and an unwearied ſpirit: to all married paires faith and holineſs: to widows and fatherleſs, and all that are oppreſſed, thy patronage, comfort and defence: to all Chriſtian women ſimplicity and modeſty, humility and chaſtity, patience and charity: give unto the poor, to all that are robbed and ſpoiled of their goods, a competent ſupport, and a contented ſpirit, and a treaſure in heaven hereafter: give unto priſoners and captives, to them that toil in the mines, and row in the gallies ſtrength of body and of ſpirit, liberty and redemption, comfort and reſtitution: to all that travell by land thy Angel for their guide and a holy and proſperous return: to all that travel by ſea freedom from Pyrates and ſhipwrack, and bring them to the Haven where they would be: to diſtreſſed and ſcrupulous conſciences, to melancholy and diſconſolate perſons, to all that are afflicted with evill and unclean ſpirits, give a light from heaven, great grace and proportionable comforts, and timely deliverance; give them patience and reſignation; let their ſorrows be changed into grace and comfort, and let the ſtorm waſt them certainly to the regions of reſt and glory.

Lord God of mercy give to thy Martyrs Con-

Confeſſors and all thy perſecuted, conſtancy and prudence, boldneſs and hope, a full faith and a never failing charity: To all who are condemned to death do thou miniſter comfort, a ſtrong, a quiet, and a reſigned ſpirit: take from them the fear of death, and all remaining affections to ſin, and all imperfections of duty, and cauſe them to die full of grace, full of hope: and give to all faithfull, & particularly to them who have recommended themſelves to the prayers of thy unworthy ſervant, a ſupply of all their needs temporall and ſpirituall, and according to their ſeverall ſtates and neceſſities, reſt and peace, pardon and refreſhment: and ſhew us all a mercy in the day of judgment. *Amen.*

Give O Lord, to the magiſtrates equity, ſinceritie, courage and prudence, that they may protect the good, defend religion, and puniſh the wrong doers: Give to the Nobilitie wiſdom, valour, and loyaltie: To Merchants juſtice and faithfulneſs: to all Artificers and Labourers truth and honeſty: to our enemies forgiveneſs and brotherly kindneſs.

Preſerve to us the heavens and the Ayre in healthful influence and diſpoſition, the Earth in plentie, the kingdom in peace and good government, our marriages in peace, and ſweetneſs and innocence of ſocietie, thy people from famine and peſtilence, our houſes from burning and robbery, our perſons from being burnt alive, from baniſhment & priſon, from Widowhood & deſtitution, from violence of pains and paſſions, from tempeſts and earth-quakes, from inundation of waters, from rebellion or invaſion, from impatience

patience and inordinate cares, from tediouſneſs of ſpirit and deſpair, from murder, and all violent accurſed and unuſual deaths, from the ſurpriſe of ſudden and violent accidents, from paſſionate and unreaſonable fears, from all thy wrath, and from all our ſins, good Lord deliver and preſerve thy ſervants for ever. *Amen.*

Repreſs the violence of all implacable warring and tyrant Nations: bring home unto thy fold all that are gone aſtray: call into the Church all ſtrangers: increaſe the number and holyneſs of thy own people: bring infants to ripeneſs of age and reaſon; confirm all baptized people with thy grace and with thy Spirit: inſtruct the novices and new Chriſtians: let a great grace and merciſull providence bring youthfull perſons ſafely and holily through the indiſcretions and paſſions and temptations of their younger years: and thoſe whom thou haſt or ſhalt permit to live to the age of a man, give competent ſtrength and wiſdom, take from them covetouſneſs and churliſhneſs, pride and impatience: fill them full of devotion and charity, repentance and ſobriety, holy thoughts and longing deſires after Heaven and heavenly things: give them a holy and a bleſſed death, and to us all a joyfull reſurrection through Jeſus Chriſt our Lord. *Amen.*

Ad Sect. 10. *The manner of uſing theſe devotions by way of preparation to the receiving the bleſſed Sacrament of the Lords Supper.*

The juſt preparation to this holy Feaſt conſiſting

sisting principally in a holy life, and consequently in the repetition of the acts of all vertues and especially of Faith Repentance Charity and Thanksgiving to the exercise of these four graces let the person that intends to communicate in the times set apart for his preparation and devotion, for the exercise of his Faith recite the prayer or Letany of the passion. For the exercise of Repentance, the form of confession of sins with the prayer annexed: And for the graces of thanksgiving & charity, let him use the speciall forms of prayer above described; or if a less time can be allotted for preparatory devotion, the two first will be the more proper as containing in them all the personal duty of the communicant. To which upon the morning of that holy solemnity, let him adde.

A prayer of preparation or addresse to the holy Sacrament.

An act of Love.

OMost gracious and eternall God, the helper of the helpless, the comforter of the comfortless, the hope of the afflicted, the bread of the hungry, the drink of the thirsty, and the Saviour of all them that wait upon thee, I blesse and glorifie thy Name, & adore thy goodness, and delight in thy love, that thou hast once more given me the opportunity of receiving the greatest favour which I can receive in this World, even the body and blood of my dearest Saviour. O take from me all affection to sin or vanity: let not my affections dwell below, but soar upwards

upwards to the element of love, to the ſeat of God, to the Regions of Glory, and the inheritance of Jeſus, that I may hunger and thirſt for the bread of life, and the wine of elect ſoules, and may know no loves but the love of God, and the moſt mercifull Jeſus, *Amen.*

An act of Deſire.

O Bleſſed Jeſus, thou haſt uſed many arts to ſave me, thou haſt given thy life to redeem me, thy holy Spirit to ſanctifie me, thy ſelf for my example, thy Word for my Rule, thy grace for my guide, the fruit of thy body hanging on the tree of the croſs, for the ſin of my ſoul: and after all this thou haſt ſent thy Apoſtles & Miniſters of ſalvation to call me, to importune me, to conſtrain me to holineſs and peace and felicity. O now come Lord Jeſus, come quicly: my heart is deſirous of thy preſence, and thirſty of thy grace, and would fain entertain thee, not as a gueſt, but as an inhabitant, as the Lord of all my faculties. Enter in and take poſſeſſion, and dwell with me for ever, that I alſo may dwell in the heart of my deareſt Lord, which was opened for me with a ſpear and love,

An act of contrition.

Lord thou ſhalt finde my heart full of cares and worldly deſires, cheated with love of riches, and neglect of holy things, proud and unmortified, falſe and crafty to deceive it ſelf, intricated and intãgled with difficult caſes of conſcience, with knots which my own wildneſs and inconſideration and impatience have tied and ſhuffled together: O my dear-

eſt

eſt Lord, if thou canſt behold ſuch an impure ſeat, behold the place to which thou art invited is full of paſſion and prejudice, evill principles and evill habits, peeviſh and diſobedient, luſtfull and intemperate, and full of ſad remembrances that I have often provoked to jealouſie and to anger thee my God, my deareſt Saviour, him that dyed for me, him that ſuffered torments for me, that is infinitely good *to me*, and infinitely good and perfect *in himſelf*. This, O deareſt Saviour, is a ſad truth and I am heartily aſhamed, and truly ſorrowfull for it, and do deeply hate all my ſins, and am full of indignation againſt my ſelf for ſo unworthy, ſo careleſs, ſo continued, ſo great a folly: and humbly beg of thee to increaſe my ſorrow and my care, and my hatred againſt ſin; and make my love to thee ſwell up to a great grace, and then to glory, and immenſity.

An act of Faith.

This indeed is my condition: But I know, O bleſſed Jeſus, that thou didſt take upon thee my nature, that thou mighteſt ſuffer for my ſins, and thou didſt ſuffer to deliver me from them and from thy Fathers wrath: and I was delivered from this wrath that I might ſerve thee in holineſs & righteouſneſs all my daies, Lord I am ſure thou didſt the great work of Redemption for me and all mankinde, as that I am alive: This is my hope, the ſtrength of my ſpirit, my joy, and my confidence: and do thou never let the ſpirit of unbelief enter into me and take me from this Rock: Here I will dwell, for I have a delight herein: Here I will live, and here I deſire to die.

The Petition.

Therefore, O blessed Jesu, who art my Saviour and my God, whose body is my food, and thy righteousness is my robe, thou art the Priest and the Sacrifice, the Master of the feast, and the feast it self, the Physician of my soul, the light of my eyes, the purifier of my stains: enter into my heart, and cast out from thence all impurities, all the remains of *the Old man*; and grant I may partake of this holy Sacrament with much reverence and holy relish, and great effect, receiving hence the communication of thy holy body and blood, for the establishment of an unreproveable faith, of an unfained love, for the fulness of wisdom, for the healing my soul, for the blessing and preservation of my body, for the taking out the sting of temporall death, and for the assurance of a holy resurrection, for the ejection of all evill from within me, and the fulfilling all thy righteous Commandements, and to procure for me a mercy and a fair reception at the day of judgement, through thy mercies, O holy and ever blessed Saviour Jesus. *Amen.*

Here also may be added the prayer after receiving the cup. *Ejaculations to be said before or at the receiving the holy Sacrament.*

Like as the Hart desireth the water brooks: so longeth my soul after thee, O God. My soul is athirst for God, yea even for the living God, when shall I come before the presence of God?

O Lord my God, great are thy wonderous works which thou hast done: like as be also thy thoughts which are to us-ward, and

there is no man that ordereth them unto thee.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill and to thy dwelling: And that I may go unto the Altar of God, even unto the God of my joy and gladness: and with my heart will I give thanks to thee, O God my God.

I will wash my hands in innocency, O Lord: and so will I go to thine altar: that I may shew the voice of thanks-giving, and tell of all thy wonderous works.

Examine me, O Lord, and prove me, try out my reins and my heart: For thy loving kindness is now and ever before my eyes: and I will walk in thy truth.

Thou shalt prepare a table before me against them that trouble me; thou hast anointed my head with oil, and my cup shall be full. But thy loving loving kindness and mercy shall follow me all the dayes of my life, and I will dwell in the house of the Lord for ever.

This is the bread that cometh down from Heaven, that a man may eat thereof and not die.

Whoso eateth my flesh and drinketh my blood, dwelleth in me and I in him: and hath eternall life abiding in him, and I will raise him up at the last day.

Lord whether shall we go but to thee? thou hast the words of eternall life.

If any man thirst let him come unto me and drink.

The bread which we break, is it not the communication of the body of Christ? and

the cup which we drink, is it not the communication of the blood of Chriſt? What are thoſe wounds in thy hands? They are thoſe with which I was wounded in the houſe of my friends, *Zech* 13. *c.*

Immediately before the receiving, ſay

Lord I am not worthy that thou ſhouldeſt enter under my roof. But do thou ſpeak the word onely and thy ſervant ſhall be healed.

Lord open thou my lips, and my mouth ſhall ſhew thy praiſe. O God make ſpeed to ſave me, O Lord make haſt to help me.

Come Lord Jeſus, come quickly.

After receiving the conſecrated and bleſſed bread, ſay,

O taſt and ſee how gracious the Lord is: bleſſed is the man that truſteth in him. *The beaſts do lack and ſuffer hunger; but they which ſeek the Lord ſhall want no manner of thing that is good. Lord what am I, that my Saviour ſhould become my food, that the Son of God ſhould be the meat of Worms, of duſt and aſhes, of a ſinner, of him that was his enemy? But this thou haſt done to me, becauſe thou art infinitely good & wonderfully gracious, and loveſt to bleſs every one of us, in turning us from the evill of our wayes. Enter into me bleſſed Jeſus, let no root of bitterneſs ſpring up in my heart; but be thou Lord of all my faculties. O let me feed on thee by faith and grow up by the increaſe of God to a perfect man in Chriſt Jeſus. *Amen.* Lord I believe, help mine unbelief. *Glory be to God the Father, Son, &c.*

After the receiving the cup of bleſſing.

It is finiſhed. Bleſſed be the mercies of God

God revealed to us in Jeſus Chriſt. O bleſſed and eternall high Prieſt, let the ſacrifice of the Croſs which thou didſt once offer for the ſins of the whole World, and which thou doeſt now and always repreſent in Heaven to thy Father by thy never ceaſing interceſſion, and which this day hath been exhibited on thy holy Table Sacramentally, obtain mercy and peace, faith and charity, ſafety and eſtabliſhment to thy holy Church which thou haſt founded upon a Rock, the Rock of a holy Faith; and let not the gates of Hell prevail againſt her, nor the enemy of mankinde take any ſoul out of thy hand, whom thou haſt purchaſed with thy blood, and ſanctified by thy Spirit. Preſerve all thy people from Hereſie, and diviſion of ſpirit, from ſcandal and the ſpirit of deluſion, from ſacriledge and hurtfull perſecutions. Thou O bleſſed Jeſus didſt die for us: keep me for ever in holy living, from ſin and ſinfull ſhame, in the communion of thy Church, and thy Church in ſafety and grace, in truth and peace unto thy ſecond coming. *Amen.*

Deareſt Jeſu, ſince thou art pleaſed to enter into me, O be jealous of thy houſe and the place where thine honour dwelleth: ſuffer no unclean ſpirit, or unholy thought to come near thy dwelling, leſt it defile the ground where thy holy feet have trod. O teach me ſo to walk, that I may never diſrepute the honour of my Religion, nor ſtain the holy Robe which thou haſt now put upon my ſoul, nor break my holy Vows, which *I have made*, and *thou haſt ſealed*, nor loſe my right of inheritance, my privilege of being coheir with Je-

ſus, into the hope of which I have now further entred: but be thou pleaſed to love me with the love of a Father, and a Brother, and a husband, and a Lord; and make me to ſerve thee in the communion of Saints, in receiving the Sacrament, in the practiſe of all holy vertues, in the imitation of thy life, and conformity to thy ſufferings; that I having now put on the Lord Jeſus, may marry his lovs and his enmities, may deſire his glory, may obey his laws, and be united to his Spirit; and in the day of the LORD I may be found having on the Wedding Garment, and bearing in my body and ſoul the marks of the LORD JESUS, that I may enter into the joy of my LORD, and partake of his glories for ever and ever. *Amen.*

Ejaculations to be uſed any time that day, after the ſolemnity is ended.

LOrd, if I had lived innocently, I could not have deſerved to receive the crums that fall from thy Table: How great is thy mercy who haſt feaſted me with the Bread of Virgins, with the Wine of Angels, with Manna from Heaven!

O when ſhall I paſs from this dark glaſs, from this veil of Sacraments, to the viſion of thy eternal clarity, from eating thy body, to beholding thy face in thy eternal Kingdom!

Let not my ſins crucifie the Lord of life again: Let it never be ſaid concerning me, the hand of him that betrayeth me is with me on the Table.

O that I might love thee, as well as ever any

any creature lov'd thee! Let me think nothing but thee, deſire nothing but thee, enjoy nothing but thee!

O Jeſus be a Jeſus unto me. Thou art all things unto me. Let nothing ever pleaſe me but what ſavors of thee, and thy miraculous ſweetneſs.

Bleſſed be the mercies of our Lord, who of God is made unto me Wiſdom and Righteouſneſs, and Sanctification, and Redemption. *He that glorieth, let him glory in the Lord.* Amen.

THE END.

A Catalogue of some Books Printed for *Richard Royston* at the Angel in Ivie-lane, *London*.

A Parahphrase and Annotations upon all the Books of the New Testament by *Henry Hammond* D. D. in *fol.*

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4. The Lib. of Prophesying, in 4°.
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6. A Discourse of Baptisme, its institution and efficacy upon all Believers, in 4°.
7. The Rule and Exercises of holy living, in 12°.
8. The Rule and Exercises of holy dying, in 12°.
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9 The

9 The Real Preſence and Spirituall of CHRIST in the Bleſſed Sacrament proved againſt the Doctrine of Tranſubſtantiation, in 8°.

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